

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOL. XLII.

JACKSON, MISSISSIPPI, AUGUST 5, 1920.

NEW SERIES NUMBER XXII, NUMBER 33.

The A. & M. College of Texas will have a secretary working among the Baptist students, supported by Baptists of course.

Dr. W. H. Smith ("Duck" we called him at the Seminary) will be acting secretary of the Alabama Baptist Executive Board. He has been education secretary for several years.

One page sixteen you will find some important matter from the Orphanage. Brother Carter thought it best not to get out the Gem this month and so we gladly make way for him in the Record.

Brother W. J. Ingram writes that Rev. A. L. O'Brian assisted in a meeting at his church near Seminary. Six joined the church, two of them by baptism. Five subscriptions were received for the Record.

Pastor J. A. Lee was assisted in a meeting at Antioch, Jeff Davis county, last week by G. W. Riley. There were fourteen additions. Brother Riley is this week with Pastor B. W. Hutson at Oakland.

We deeply sympathize with Brother A. F. Gordon, of Hernando, in the loss of his wife, who has been sick for a long time. To him and his dear children we wish the full comfort of the Father of Mercies.

The Watchman-Examiner says: Although the Interchurch World Movement at a recent meeting of its general committee voted to continue the organization, the work at headquarters has practically ceased, and a small group of officials is engaged in selling off the furniture.

Rev. W. A. Hancock was recently elected to the position of enlistment missionary made vacant by the resignation of Brother Bryan Simmons. We hope he will come back to Mississippi as Texas has held him long enough, where he has served as evangelist for the Fort Worth Seminary.

An exchange notes the fact that in Germany in 1915 only 25 people withdrew from the state church, while last year the number reached 5,287, men and women, mostly the younger set, and a majority members of the social-democratic party. The reason assigned was to escape the taxation. Of course the reason back of that was they had no religion, and there ought to be a further sloughing off and a revival of preaching on regeneration and repentance till the churches are constituted of twice born men.

Dr. Lawrence received a few days since a letter from the Baptist Mission secretary of Nebraska, Ray E. York, 2505 Hamilton street, Omaha, making an appeal for preachers to take charge of churches in that state. The salaries range from \$1200 to \$1500 and a house. It is a sensible letter in which he says that man can be had but they lack the necessary qualifications. Men are wanted who do not use tobacco, a fair degree of education, seminary training and experience preferred, and who can fit themselves with enthusiasm into the ideals and program of Nebraska Baptists. Those interested might take the matter up with Dr. York. This is good mission work and more than twenty-five men are needed. But you had better send references ahead.

Pastor Charles Nelson writes that Pontotoc had a gracious meeting with twelve additions. The church was greatly revived and is in good condition for work.

We had pleasant calls recently by Dr. G. S. Dobbins of the Louisville Seminary, Rev. W. J. Derrick of Jonesboro, Ark., and Singing Evangelist J. W. Deiks of the Home Board.

It is said that some cities in Italy have begun utilizing the volcanoes to furnish electrical power, the heat from the volcanoes being transmitted. Earthquakes, volcanoes and internal heat of the earth may be the last resort for its inhabitants.

Brother J. E. Willis assisted Pastor S. W. Rogers in a meeting at Union. There were 14 additions, thirteen of them by baptism. The singing was led by S. R. Stine who will assist Brother Rogers also in a meeting at Noxapater.

Dr. Gordon B. Hurlbert has been called to the First church at Opelika, Ala. Some Missippians had designs on Dr. Hurlbutt and we hope he may yet be secured. He is an alumnus of Mississippi College.

So many of our papers have increased their subscription rate that we are reminded of the old story of the man who helped himself so liberally to the butter that the landlady exclaimed that that butter cost her sixty cents a pound. He replied: "Madam, good butter is worth it."

Vacation Bible schools are growing in favor. In many of the cities they are being conducted with most helpful results. Most day schools close about the first of June and do not open again until the middle of September. This means that most of their pupils have nothing to do for three and a half months. Some of them, of course, are able to go to the country for a longer or shorter time, but the vast majority of them spend most of the summer at home. This means that most of their diversion and amusement must be found in the hot, crowded streets. The vacation schools provide comfortable quarters in which they can spend a part of the day. They afford entertainment of various kinds, and along with this the pupils are given useful instruction in many subjects, which will be of value to them. Especially are they taught the Bible. In a month they can be given far more Bible teaching than they can be in a year in Sunday school. That the children will attend is shown by the fact that almost all the schools that have been opened have had as many pupils as can be accommodated. The wise managers of these schools make them different in many ways from the ordinary day school, for this variety will prove one of the greatest attractions to the children. These schools ought to be distinctly connected with the church, so as to tie the children to it. If the Sunday school building is suitable for such purpose, that is the best place. Children can be brought into the Sunday school through the vacation school, that might not be gotten in any other way. Churches that have not tried this work for the children would do well to look into it carefully. It will require some work, but it will be for the Master and His little ones.—Ex.

Evangelist N. R. Stone assisted pastor L. P. Avender in good meetings at Oak Grove and Kilbourne, La. In the field they had the assistance of Singer A. E. Odum.

Pastor E. E. Huntsberry of Fifteenth Avenue, Meridian, says their house is crowded to overflowing every Sunday night. Forty-six have been received in three months' time, and people are being saved every Sunday.

It is said that one hundred have been received into the church at Crystal Springs as a Home oBard Evangelists Thiot and Jelks as result of the open air meeting of two weeks, sisted Pastor Purser.

Evangelist C. H. Winter, 1527 Rosewood Ave., Lakewood, Ohio, is available for meetings in Mississippi. He gives as reference Prof. E. O. Sellers of the Baptist Bible Institute in New Orleans. He is a singer and preacher.

The news dispatches tell us that Villa who has so long made life a burden to some Mexicans and Americans has at last surrendered to the Mexican authorities. Each of his 600 soldiers get a year's pay so as to begin a life of peace.

Editor Cooper reports getting twenty-one new subscriptions for the Baptist and Reflector at Live Creek church in Scott county, Mississippi. We didn't know there were so many families in the church. Come again Brother Cooper. The folks will be better for your visit.

The Presbyterian has this and a good deal more to say about the recent effort to resuscitate the Interchurch corps: "The fact that one hundred and fifty persons—non-representatives—can get together and plan and arrange to involve ten million people in moral and financial obligations is another evidence that the church and the times are afflicted with a body of those who think 'we are the people, and wisdom will die with us.' The only good which can come out of all this is to awaken and teach some innocent and well disposed people to beware of wild-cat conceived projects, which dream in millions and fail in millions. May God deliver his church from the repetition of such audacity."

The following resolutions were adopted by a labor council of Wheeling, W. Va., breathes more good common sense than anything we have seen lately coming from representatives of labor-capital. It would be a good platform for all parties to get together on, not only in word but in deed also: "First, Be it hereby resolved, that we, the duly elected delegates representing all of the organized crafts of the Wheeling district, do hereby unanimously declare it to be our belief that the teachings of Christ constitute a platform upon which all men can agree. Secondly, That we believe they can be applied to modern industrial problems. Thirdly, That we will cooperate with those who join us in an earnest endeavor to apply his teachings in the Wheeling district. Fourthly, As evidence of our sincerity we have duly appointed a committee of three to confer and decide what method shall be pursued."

A LORD'S DAY IN LONDON.

(J. B. Gambrell.)

The American Baptist party, consisting of Pastor G. W. Truett, Secretary J. F. Love, President E. Y. Mullins, Deacon M. H. Wolfe and this writer, after a delightful voyage across the Atlantic, reached London July 8 in time to rest and get good ready for a full day Sunday. We agreed to hear Dr. Jossett, late of New York, at the morning hour. His preaching place is a large building with two galleries all round. The full seating capacity is perhaps 2,000. It was about two-thirds full.

His is a Congregational church, very free and informal in its way and worship. There was much singing. Where hymns contained as many as six stanzas, they were all sung. The tunes were unfamiliar and I could only come in on the "amen" at the last. The singing was congregational and very hearty. The preaching was from a platform on a level with the first gallery, which was much better filled than the lower floor. Dr. Jewett appeared in a gown, which was the only mark of style observed, and this was very simple. He is a spare man and very bald. Face to face with him, as we all were in the church parlors, one notes a keen face with every mark of intelligence and refinement.

Dr. Jossett's reading of the scriptures is wonderful. He makes them talk to you. The subject of the sermon was "Slipping away from the higher and better things of life after we have once attained them." The style was utterly simple, conversational, sometimes in tones almost inaudible, and then elevated and animated, but never boisterous. The language was select, the illustrations apt and simple, flash lights merely. There was a blending of common human experience with the spirit and truth of scripture unmatched in all the preaching I have heard. I was never so penetrated, rebuffed, comforted and invigorated by a sermon. The people hung on his words to the last syllable. It was the universal message of the Holy Word to universal struggling humanity.

I should not say a word about the prayer. It was in parts and the congregation responded as they wished. The King and President Wilson were prayed for. The preacher would say, "Let us now pray for the church." He lead. And then, "Let us pray for the peace of the world." "Let us now pray for the tempted and tried," and on and on. At the close of each petition there was a great volume of fervent "Amen's." I liked it and I think we all went away with a deep sense of God in our souls.

At 3 p. m. we attended services in Westminster Abbey. The crowd was not large and from their general appearance I judge the people were of the poorer class. Of course it is generally known that here is the burying place of England's Kings and notables. It is a vast pile, built many hundreds of years ago. I sat near the life-size figure of Gladstone. You walk among mighty dead, now only passionate dust.

The service, alas, the service! It lasted about 1 1/2 hours. The seats were made for discomfort, the organ was great and there were some fine voices in the choir. When they had a tune they sang well, but most of the time the common American was lost in the procession as they talked and sang at each other, backward and forward. Prayers were read by a man with a fine voice in tones which would have been the pride of the best practiced Harbottle. We were up and down—some were sometimes facing one way, then another. It is not for any man to judge the religion of others, but as I pass from the subject, I will say that the sermon, fifteen minutes long, and all the rest, failed to deeply impress me. Formal religion can never save the world.

For the evening service, we went to the Metropolitan Tabernacle where Spurgeon so long and so mightily preached the Word. You enter a great plain building. Everything is simple but in excellent taste. Perhaps 5,000 people could get into the place. The preacher's desk is up to the first gallery. Below and in front is a place for a piano and a choir of a dozen persons. The seats

are comfortable and so arranged that every one faces the preacher. It is likely that this is the greatest place in the world for preaching. The acoustics are good. The Tabernacle is located across the Thames River from the great Cathedral and in a densely populated section. The church now has the rise of 2,500 members. Its services are very plain and deeply spiritual, not much different from the First Church, Dallas. Any devout soul feels at home. Everything is as free as life. People speak out if they feel moved to do so. It is a wonderful place to honor God. It is now and has long been a great working church.

The new pastor, Brother Chilvere, preached a strong sermon, full of fundamental doctrine which was well driven home. He has not been long with the church, but he has things well in hand. The church is on the old trunk lines. It was a pleasure for our party to greet Pastor Chilvere in the church parlors after the services, also some of the deacons and members.

The bane of christianity in England is formalism fostered by the State Church. The blight is everywhere, but things are getting better. The idea of church and state is unity between the two. It has come about that the head of the British government, a Baptist, Premier Lloyd George, appoints the Bishops for the Episcopal attachment to the British government. But it is bad and disestablishment is the only remedy for the grave ills of the deadening arrangement.

With the growth of democracy over here and with agitation and education two things will come in England: Prohibition and disestablishment. Neither seem near, but the deep currents are all moving that way.

London, England,
July 12, 1920

MELODIES OF A MOONLIGHT PARTING.

Recall one if you can, if you have had the experience. If you have not had the experience try to imagine one if possible.

Soft Dixie moon; faint and hazy stars; mockingbirds, the "Southern nightingale," singing their odes to morpheus; magnolia scented and balmy air; soft mysterious shadows that lurk beneath the wide spreading branches of the giant live oaks; the distant murmur of train and city; while over all is the hush of eternal stillness.

It is a southern summers night with all of its witchery, its balmy fragrance, its mysterious shadows with their suggestions of sinister plots and unrest, but all combined suggesting love and luxurious ease and eternal rest and quietness.

Words cannot possibly describe such a night, they can only suggest. Such nights must be experienced and, once known, will never be forgotten and often longed for again.

It was such an one, one of the finest and the fairest, that enshrouded the campus on the last night of a busy school year; the night of the last day with its graduation and the last good bye.

Gathered upon the broad front gallery and decorating the wide stairs of the administration building was a majority of the masculine portion of the student body. They were industriously, joyously, nay, hilariously disturbing the peaceful atmosphere as, with so called harmonies, they accompanied a strong "lead voice." The said lead voice was leading them through a strange catalog of song and melody. Now it is one of the airs of training camp or over-seas; now a familiar folk song, "Old Black Joe," or "Kentucky Home"; now it is a familiar Scotch ballad and this was followed by some familiar hymn, the harmonies which accompanied this latter very closely approached musical class.

The singing had reached the inevitable level of exclusive hymn singing and paused that memories might recall "something else" when, from the other side of the busy but now quiet street, out of the darkness that enshrouded the Women's Building, where all were supposed to be busy packing or else sleeping in preparation for early trains on the morn with journeys homeward, came an answering chorus of female voices.

They were singing one of America's famous folk

songs that was quickly taken up and answered by the male contingent. At first it was sung antiphonally, but soon there was a blending of voices as once more melody and sentiment found expression in hymnody.

On any other occasion, or under different circumstances, the appropriateness of the selections might have been challenged. But tonight melody, moonlight, mystery and the wooings of morpheus make a strange melody, one that would not stand the cold analysis of daylight but yet commands as willing slaves all who heard or participated.

Yet there was a strange appropriateness in it after all. A year of united study, sacrifice, sorrows, joys and victories, had just passed. Vacations, home and loved ones are about to be greeted and enjoyed. Tonight there are separations and for many, who knows who, no more of earthly greetings. What then was more fitting than "Shall we gather at the river," and "God be with you till we meet again"?

As this last, sung by the united voices, died upon the stillness of the night we were again lost in its litors upon nearby porches or gathered upon front quietness and mystery. Those who had been audlawn's retired each to his own place, some with hushed voices to comment, others to meditate and some to dream.

To dream of what? Of the strangeness of life and its contacts; the inexorable separations that come to us all; life's strange mixture of struggle, sorrow, joy and victories; the mysteries of God's world and of His plans for our lives; and, finally, for one at least, the joyous meetings, the reunions in unexpected places and under strange circumstances, and, ultimately in "a place" where there shall be nothing of the sinner, nothing suggesting sin and where shadows "shall flee away" for there shall be "no night there."

E. O. SELLERS,

Baptist Bible Institute,
New Orleans, La.

TITHING LITERATURE AT LESS THAN COST OF PRINTING.

We hereby offer to send to all ministers who are interested in Tithing, samples of 18 Tithing and Stewardship pamphlets, any or all of which we furnish, two at a time, gratis postage paid in such quantities as they can wisely use at *One-half the Published Price*. This is less than the present cost of printing. The postage, which we pay, averages about one-fourth the cost of printing.

If they have not already been circulated we advise "Thanksgiving Ann" and "How to Tithe and Why," for the first order. The price of each of these is \$1.00 per hundred. Remit at the rate of 50 cents per hundred.

This offer will stand until further notice.

The Layman Company, 143 N. Wabash Ave., Chicago.

MISSISSIPPI BENEFICIARIES INCREASED FORTY-FIVE PERCENT.

I am pleased to announce that our board has increased the stipends of the Mississippi beneficiaries 20%, which is an increase of 45% over what they were receiving at the time that our Board took over the work. An increase of 25% was allowed some months ago.

It is not possible for all to get the same. Our aim is to reach the need of each individual as best we can, with the funds at our disposal. In some instances the aid of \$100 will more adequately meet the actual need than in other cases of twice that amount.

Let every one understand that the Board has constantly in mind these old soldiers and their dependent widows, and is doing all in its power to make their declining years as comfortable as possible.

WM. LUNS福德,
Corresponding Secretary.

ANNOUNCEMENT OF MR. ROCKEFELLER'S GIFT.

It will be a source of joy to the Baptists of the South to know that Mr. John D. Rockefeller has recently made a gift of \$100,000 to the work of the Relief and Annuity Board of the S. B. C., located at Dallas, Texas.

This gift was made after Mr. Rockefeller had carefully looked into our work, taking weeks in which to do so, with a copy of our charter and by laws before him, the annual report to the Convention with a full explanation of both our Relief and Annuity Departments.

This gift when received was equally divided between the Relief and Annuity Departments of the work, thus increasing the endowment of the two departments \$50,000 each.

This is the first large individual gift received by this board since the Sunday School Board started it off with a donation of \$100,000. This gift was made by Mr. Rockefeller in person, in a personal letter, and not through any board or personal representative of his. We believe this to be the beginning of an increasingly large work, with funds to be constantly added to those we already have.

Our invested securities today are considerably over \$300,000, which we feel is not bad for an existence of a little more than eighteen months of actual work.

The Annuity Fund is now on a basis of 40% on the maximum of \$500, which is to say: that any annuitant of the fund would draw at the rate of \$200.00 per year. Our annuity membership is now nearly four hundred.

WM. LUNSFORD, Cor. Sec'y.

A GREAT HOME MISSION PROGRAM.
(Victor I. Masters.)

When the Home Board met in its annual meeting recently, it was confronted with applications for church building gifts and loans that totalled \$3,500,000. These requests came from every section of the South, and they were backed up, in many instances, by the commission of State Baptist officials and leaders.

The above statement is more than sufficient to mark the tremendous significance of the vital problems with which the annual meeting of the Home Board dealt. It will doubtless prepare the reader for the statement that the appropriations made, after the most strenuous effort to reduce them all consistent, totalled \$2,914,617.

There was pressing need of increase in practically every other department of the work of the Board. These departments had to be provided with the wherewithal for a constructive program that would take care of enlarging needs on every side.

Speaking, the other day, to a well-known Southern Baptist leader, on the tremendous demands which the Home Board confronted in its annual meeting, this gentleman promptly replied: "I am not surprised. It was inevitable that the post-war period would promptly develop a tremendous demand for enlargement in Home Missions." I was delighted to see how readily and clearly this brother had grasped the situation. I am wondering if all our people have done so.

Let us take the church building demands as an illustration. For five or six years now very little new building has been done by our people. They have been blocked by war conditions.

Generally they had not reacted from those conditions in 1919. But in the 1920 annual meeting the great dam broke behind which the church building needs had been accumulating for six years, and the annual meeting of the Home Board received an inundation.

The requests for gifts totalled \$1,500,000, and for loans, \$2,000,000. The requests for loans are being taken care of, as far as possible, from the Board's Building Loan Fund. After a long and arduous effort at the reduction of gifts, it was found that \$806,250 was necessary, and appropriations for that amount were made. The appro-

priations in seven states were more than \$100,000 for each. Four of these states were east of the Mississippi and three west. With this fact as an illustration, I will remark that the enlargement of Home Missions, to meet the needs of the new order since the war, has definitely brought the center of gravity in Home Mission appropriations back from the westward toward the east.

Aside from church building gifts, the largest increases were in the work for foreigners, in enlistment, in mountain schools and in evangelism. There was also a substantial increase in Cuba and Panama for needed buildings and in co-operative work.

The enlistment work has grown wonderfully in the various states, and evangelism is growing steadily, with wonderful successes. This department is being enlarged as rapidly as has been found practicable. The demands for this service are so great that its healthy growth has never yet caught up with the demands.

The increase in the foreign service is mainly to take care of the large work the Board is doing for the Mexicans in the Southwest, and to provide adequate mission school buildings at El Paso and San Antonio. \$232,000 will be expended this year in building the million dollar sanitarium for tuberculars at El Paso. The Board appropriated \$150,000 for our theological seminaries, in conformity to the request of the Southern Baptist Convention.

The increase in publicity is larger, to take care of the necessarily expensive Memorial volume, published yearly for the Church Building Loan Department, and also to provide the cost of a book of gospel songs being gotten up by the singers of the evangelical department, and a new mission study book. Each of these books will more than repay its cost from sales.

In a leaflet by Dr. Gray, "Bird's-Eye View," a complete analysis of the program of the year is given than is here practicable. It is desired that churches and individuals shall order and make large use of this tract, which is the standard informational tract about our work for the whole year. Order from your State Headquarters, or from the Publicity Department of the Home Board not fewer than fifty or one hundred for your church.

A tabular statement of the appropriations is given here:

Church Building Gifts	\$ 806,250.00
Designated for Loan Fund	250,000.00
Evangelism	168,000.00
Enlistment	175,100.00
Co-operative Missions	230,026.00
Mountain Schools	219,100.00
Foreigners, Indians and Negroes.....	322,698.00
Sou. Baptist Sanatorium	232,500.00
Soldiers, Seamen and Marines	50,030.00
Cuba	98,363.95
Panama	38,900.00
Baptist Bible Institute	5,000.00
National Baptist Memorial Church.....	43,750.00
Theological Seminaries	150,000.00
Publicity	38,500.00
Administration	55,900.00
Miscellaneous	28,500.00

Total

\$2,914,617.95
At the annual meeting, Dr. Jno. F. Purser was re-elected president of the Board, and Dr. W. H. Major, Recording Secretary. The various heads of departments were continued in their service. Besides the local members of the Board, the following State members were present and participated: C. W. Duke, Jno. E. Griggs, H. P. Jackson, E. L. Atwood, C. W. Elsey, J. M. Thomas, C. H. Durham, I. E. Lee, J. M. Dawson, H. L. Martin, J. A. Huff, E. J. Smith, S. E. Tull, L. M. Hale, Austin Crouch, T. F. Harvey. Also Dr. W. P. Harvey, Auditor of the Convention and Ex-Officio member of the Board. Drs. Jno. F. Vines, of Virginia, and W. R. Owens, of Georgia, were unavoidably absent from the meeting.

The Board was keenly conscious that it was making a large increase in the appropriations for the year, and gave itself to the most painstaking effort to reduce the appropriations all possible

consistent with taking care of the large present needs. But it was also conscious that it had the implied mandate of the Southern Baptist Convention and brotherhood to provide for the urgent and growing needs in a way consistent with and worthy of their liberal gifts and deep concern.

In many respects it was the greatest meeting of the Home Mission Board ever held. The appropriation of \$2,914,000 nearly doubled the appropriation of last year, which was itself a splendid increase over past records. But nearly \$3,000,000 of the present program of the Board is neither beyond the needs nor our Baptist ability and proven readiness.

Baptist Home Mission Rooms,
Atlanta, Ga.

PREPARING FOR THE LORD'S SUPPER.
(Prof. A. T. Robertson, Louisville, Ky.)

Our Baptist people are often guilty of gross inconsistency in the matter of the Lord's Supper. We argue logically and conclusively that Baptism precedes the ordinance of the Lord's Supper, and hence, we are unable to invite the unbaptized to the communion table. New Testament baptism is believer's baptism, immersion on profession of faith in Christ; baptism because one is already saved, not in order to be saved. There is no flaw in this argument and it holds Baptists together, those who are logical and scriptural. It is attacked in various ways, on grounds of sentiment, to avoid a charge of spiritual selfishness; to escape an appearance of too much insistence on an ordinance. But they are only specious excuses for departure from the simple order of the ordinances. Baptists have won in the field of scholarship their claim that New Testament baptism is the immersion of the believer as a symbol of the new life upon which he has entered. The insistence upon the observance of the Lord's Supper by the unbaptized grows out of an over-emphasis upon the magical value of the Lord's Supper; and, the refusal to admit that the immersion of the believer is alone New Testament baptism.

But in practical usage we neglect the observance of the Lord's Supper to a shameful extent. The ordinance usually comes at the close of the morning service of the usual length. A large number, sometimes a majority of the church members leave before the ordinance is celebrated. The housekeepers, feel worried about the dinner. There is sometimes a hurried atmosphere in the solemn ceremonial that impairs the tone of the occasion. We insist strongly on the scriptural order of baptism, and the Lord's Supper, but in actual practice, we neglect the ordinance itself. We take little pains to prepare the church for the occasion. The very beginning of the observance leads us to take it as a matter of course, and hence, to slight it. The Presbyterians can teach us something on the worth of preparation for the Lord's Supper. They usually celebrate the ordinance quarterly, and have some days of special service, often a weekly Bible lecture before hand. The morning service on the Sunday is given over wholly to the Lord's Supper, with no sermon. The Supper is the feature of this service, and not an appendage tacked on at the end of other exercises. There is time for reflection and searching of heart. One faces, under solemn circumstances, the fundamental fact of Christianity, the death and resurrection of our Lord. It is a time for consecration, for renewal of vows, and for stepping up to higher planes of fellowship and service. It is a time for decision. The pastor has a fine opportunity for pressing the unconverted to come out on the Lord's side. The ordinance draws a line of cleavage that all can see and understand.

It is sad to see this holy ordinance neglected by the very people who argue so vehemently about it. I am jealous that Baptists shall be exponents of the spiritual teachings of the ordinances. There is a moral dignity in baptism, as Dr. J. M. Frost so well argued. There is also a moral dignity in the Lord's Supper, but we do not always bring it out.

It is not possible to make the Lord's Supper
(Continued on Page Eight)

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When your subscription expires unless you send in your renewal your name will be dropped from the list. Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free. All other notices will cost one cent per word, which must accompany the notice.

EDITORIAL.

THE WILES OF ERROR.

This article is not intended to interfere in anybody's fight. It is not to have any part in the fight at all, except to call attention to the manner in which some people do their fighting. Error is never fair in its contest with truth and every man who has to contend for the truth and contend against error is soon made aware of it. In the gospel of John we read that "Every one that doeth evil hateth the light, and cometh not to the light lest his works should be reproved."

Paul had a fight on his hand all his life and knew by experience something of the "wiles of error." That is the artfulness, the shrewdness, even to the point of disregard of the proper rules of controversy and of the fine sense of truth and love of fairness. It is easy for one to deceive himself in this way by a manipulation of facts or error of scriptural statement.

The controversy we had in mind is the present discussion which is going on vigorously among Northern Baptists, and the method of error is illustrated in an article in the Baptist of Chicago signed "A. H. S." By the by, these are the initials of a certain professor in a theological seminary among Northern Baptists which has been the subject of special criticism of late. It might be just as well for this advocate of error to come out of the twilight zone and sign his name to what he has to say.

Let nobody think that this conflict between orthodoxy and rationalism among Northern Baptists is no concern of ours. The man who loves the truth can never be neutral when a conflict between truth and error is on. Besides this those Northern Baptists who are contending for the fundamentals of the Christian faith are fighting our battles for us. We had as well say right here that never were our hearts neutral during all the time the few countries of Europe were in battle array against the despotism and barbarism of the Hohenzollerns. For a time we were under restraint because it was the duty of our country to maintain a neutral position. The British and Belgians and French were all this time fighting our battles for us. So today the battle line between truth and error is largely among our Northern brethren, and they are fighting our battles for us. It is fairly certain that some day the fighting will be on our territory.

But what we started out to call attention is the wily manner of error as shown in the article of "A. H. S." in the Baptist. It has several of the earmarks of that group which we simply point out here as a sample of their methods.

First, he hides behind his initials instead of coming out in the open to say what he wishes

to say. It does not commend a doctrine when a man is afraid to stand in the open for it.

Second, he does not come out squarely and advocate any specific Baptist or Christian teaching as fundamental except the one of "find our opinion." This is a mere screen to hide behind, one which is purposed to protect any false teaching which may be held or advocated. It is the only one which A. H. S. seems to believe in with all his heart, certainly the only one which he seems to regard as fundamental. It is easy to see that a person might hold to this article of faith and not be a Baptist at all, nor even a Christian. One could be a perfectly consistent Jew holding to this article of faith; then there are many Jews who do hold it and perhaps a few who do not. One can be an infidel and hold it; we do not see how he could hold otherwise. Tom Paine and Robt. Ingersol were strenuous advocates of the principle of freedom of public opinion. Every rationalist in America or Germany or France holds this doctrine. It is his fundamental teaching, perhaps his only fundamental. Surely a man cannot be classes as a Baptist simply because he holds to the right of "freedom of opinion." All Baptists believe in the freedom of opinion, but not all people who hold to freedom of public opinion are Baptists. It is one of the things about which we boast, but holding to that alone does not make a man a member of anything. It is evident that in this controversy it is being put forward as a blind to protect a nest of rationalistic nostrums. Any man has the right to interpret the Bible for himself, believe it or not, or hold any opinion about it. But the holding of this one opinion does not make him fit to teach others in a school founded by Baptists to teach all the truth which Baptists stand for. He may be an Ishmaelite, he is not a Baptist.

Third, the same manner of "wily manner of error" is shown in the disposition to prejudice the case by calling his opponents offensive names, such as "papal inquisitors." Now everybody knows that papal inquisitors had the power to inflict physical punishment on those who dared to differ from them and the name has an evil sound. But everybody knows that the purpose of the appointment of a committee by Northern Baptists to look into their schools and seminaries and see what was being taught is simply to declare what they see and hear. They have no disciplinary power whatever. Their only prerogative is to find out what is being taught and let the world know it. Then if that is what Baptists want they can have it. If it is not they can correct it. Calling names doesn't get us anywhere, and ought not to prejudice the case.

Fourth, Brother "A. H. S." introduces certain commonly accepted doctrines which have been regarded as fundamental and refuses to commit himself on them or against them. Among these are the verbal inspiration of the Bible, the virgin birth of Jesus, the deity of Christ, and the substitutionary atonement. He refuses to commit himself on any of these things. This is dodging and side-stepping. For our part we believe any man who holds the truth as to these doctrines will not hesitate to say so, to hesitate to say so is untrue to his convictions and himself and unworthy of the support of those who do believe in them. Only a man who does not know the truth could hesitate or equivocate.

Take the treatment which A. H. S. gives to one of these subjects, namely the virgin birth. While claiming that he is not disputing the record of the virgin birth, he says that there is not the slightest evidence that the churches which Paul founded knew anything about it. That is an argument from silence which would never be accepted anywhere as proving anything. Paul preached that Jesus was a man, that he was of the seed of David. Then he must have believed that Jesus was born of a virgin or that he was a bastard son of Joseph, the product of adultery. These very words and suggestions make the soul of a genuine Chris-

tian sick. We do not hesitate to say that any man does not believe in the virgin birth of Jesus, denies that his deity and makes it impossible for him to be a Savior from sin. To say that the virgin birth may be called in question because it is not distinctly declared in every book of the New Testament is simply logical inanimity or a hook to catch suckers. There are many truths taught in the Bible, and some of its writers witness to one some to others. To suppose that some people would believe if they had only a fraction of a New Testament is to suppose what is not so. But A. H. S. shows the cloven foot accidentally when he speaks of those who insist upon the deity of Christ as "semi-polytheists," that is, believers in many gods. He knew and everybody who has even been near a theological seminary, and many who have not, know that people who believe in the deity of Christ believe in only one God. But when you can do anything better you may resort to calling names.

ABOUT THE LORD'S SUPPER.

A reader of the Record writes asking some questions about the Lord's Supper, or as he calls it "the communion." The particular point in his inquiry is as to the proper treatment by a church of a member who "strayed off into open communion." He asks: "Does not that act throw him out of fellowship with his own church so that he cannot commune there until he is reinstated? And does that not put some restrictions on the church about communing?"

This query brings up two subjects instead of one, both of which need study at close quarters and in a spirit of great earnestness. These subjects are the Lord's Supper, and Church Discipline. Unfortunately some people cannot come at them in good spirit and pursue the discussion of them in a good humor. No subjects in the Bible can be understood unless they are sympathetically studied in a spirit of meekness, and these two subjects least of all. He is talking about teaching the Bible when James says, "The wrath of man worketh about not the righteousness of God." This does not mean that we are not to have clear and pronounced convictions on any Bible teaching but it does mean that we are to seek the honor of God, the promotion of truth and the edification of men in what we teach and do, and in the way we do it.

To begin with our people ought to be instructed about the naming of the Lord's Supper. To hear a sermon on it is an exceedingly rare thing and to hear one that touches and teaches the vital things in the ordinance is yet more rare. The religious papers must bear their share of the responsibility and the blame. The very question that is asked above indicates that the emphasis in the mind of the questioner is in the wrong place. He is asking about "the communion" and in such a way as to indicate that the fellowship between the participants is uppermost in his mind.

Two things ought to be said here. First, there is a fellowship shown or declared in the partaking together of the Lord's Supper. But this is not the primary idea. To make it the primary idea is to make it meaningless or destroy it. There must be something outside ourselves that draw us together. We do not in the Lord's Supper express any natural fellowship that we have with one another. A new thing has come into our lives. Our minds are on this new salvation, upon the Savior who made it possible and brought it to us. We are thinking of Him and of His atoning death on the cross. We are doing this in remembrance of Him. True, it is a common salvation and we are together commemorating His death. But to put the emphasis on the Christian fellowship and slacken our conception of our Lord is to remove the very fact from our minds which unites us. The word communion is used in Paul's discussion of the Lord's Supper in

First Corinthians, where he says: "Is it not a communion of the blood of Christ?" But the margin of the American revision rightly translates it, "Is it not a participation in the blood of Christ?" which is a wholly different conception to most minds. That is the meaning of it.

Anybody who "communes" to show the broad fellowship forgets and violates the real meaning of the ordinance, and in all probability undertakes to show what does not in reality exist, for if he should examine himself and those with whom he communes with, he would probably find that he is not in fellowship with them all. We must be of one mind as to the meaning of the ordinance before we can commune together. In this most spoken of privileges and highest form of worship, two cannot walk together except they be agreed.

Now the other matter, and the one the question was chiefly concerned about is what should the church do with one who offended the custom of Baptists and the scripture teaching in this matter. This brings up the whole subjects of the methods, purposes and spirit of church discipline. To illustrate: The writer once waited at the bedside of one of his children who suffered with blood poison in the foot because of having a rusty nail stuck into it. The patient was in the hospital and in the hands of a skilled surgeon. It was a period of great anxiety, sometimes apparently of life and death. In a moment of distress I ventured the suggestion to the doctor that it would be better to amputate the foot and save the child's life. He kindly but positively said, "No; that would be to acknowledge defeat; that is the last resort." He didn't amputate the foot, and today it is as sound and well and shapely as any foot.

This is to say that discipline is of two kinds with but one purpose. It is always to save life and not to destroy it. We must save every member if there is any chance to do it. It is only when they can't be saved that we must amputate. That does not mean bad discipline. It often takes more time and work and patience to save a man's life than to cast him out. But it is always worth trying. It is the kind thing to do and we owe it to every man that does wrong to try to get him to do right. "If any man be overtaken in a fault, ye who are spiritual restore such a one in the spirit of meekness; considering thyself also lest thou should be tempted."

Another illustration: A few years ago a prominent man in the state made the mistake in an unguarded moment of taking the bread and wine which was being passed around in a Presbyterian church. Many brethren heard about it and were hurt. One good and zealous brother who wrote the editor of the Record asking why he didn't speak out and turn the guns on the offending brother. That was not the way to correct it. It would have been easy and some people would have applauded. But that would not have helped the situation. The brother saw his error and apologized to his church for it without anybody "getting after" him or "going for" him, and is an exceedingly useful and beloved brother today and the church has suffered no harm.

The method of correcting a child by slapping him in the face does not make him better. It makes him mad, sullen and resentful. A mistake or a sin can more frequently be corrected by a kindly, earnest, private conversation than by a public airing. What is done in anger is sure to make things worse. This does not mean that no sin should be publicly rebuked, or that nobody should be excluded from the church. There are some people who deliberately and persistently continue in sin and will have to be excluded. So anybody who by his teaching or practice persists in a course of conduct which destroys the peace and unity and discipline of the church will have to be excluded. But it is the kinder course always and more courageous to seek to restore one to the right way.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec'y.

OUR WEEKLY PRAYER LIST.

Meetings Beginning Second Sunday in August.
Let Us Pray for These.

Pilgrims Rest, Copiah county; R. W. Bryant, pastor; pastor doing preaching.
Damascus, Copiah county; J. G. Gilmore, pastor; E. T. Mobberly, assisting.
Smyrna, Copiah county; J. P. Hemby, pastor; W. D. McLeod, assisting.
Rocky Hill, Copiah county; J. H. Purser, pastor.
Strong Hope, Copiah county; T. J. Moore, pastor.
Poplar Springs, Copiah county; J. G. Buckley, pastor;
A. J. Linton, assisting.
Davis Memorial, Hinds county; Madison Flowers, pastor.
Pocahontas, Hinds county; J. E. Sullivan, pastor.
Bethlehem, Hinds county; G. H. Suttle, pastor; F. M. Purser, assisting.
Salem, Hinds county; L. B. Golden, pastor; L. B. Campbell, assisting.
Bowling Green, Holmes county; O. P. Bentley, pastor; R. L. Grantham, assisting.
Oak Grove, Holmes county; E. G. Evans, pastor.
Lottville, Madison county; J. C. Robinson, pastor; pastor doing preaching.
Liberty, Rankin county; R. M. Dykes, pastor.
Barefoot Springs, Rankin county; H. W. Bradshaw, pastor.
Pelahatchie, Rankin county; J. F. Carter, pastor; H. C. Cox, assisting.
Steens Creek, Rankin county; S. T. Courtney, pastor; J. P. Harrington, assisting.
Richland, Rankin county; D. J. Miley, pastor; W. R. Cooper, assisting.
New Liberty, Rankin county; R. M. Dykes, pastor; W. C. Stewart, assisting.
Dry Creek, Rankin county; H. B. Harrison, pastor; C. S. Wooten, assisting.
Valley Grove, Rankin county; A. J. Hughes, pastor.
Holly Grove, Simpson county; A. B. Weathersby, pastor;
W. J. Gray, assisting.
Antioch, Simpson county; W. P. Sandifer, pastor; J. P. Williams, assisting.
Pleasant Hill, Simpson county; N. J. Lee, pastor; J. H. Land, assisting.
Poplar Springs, Simpson county; V. S. Gardner, pastor;
W. J. Sproles, assisting.
Corinth, Simpson county; C. W. Black, pastor.
Zion, Smith county; H. W. Bradshaw, pastor.
High Hill, Smith county; L. T. Simmons, pastor; H. F. Hubbard, assisting.
Beulah, Simpson county; S. W. Sproles, pastor; pastor doing preaching.
Pinegrove, Simpson county; T. J. Waldrup, pastor; L. G. Bassett, assisting.
Yazoo City, Yazoo county; Lee B. Spencer, pastor; G. H. Crutcher, assisting.
Center Ridge, Yazoo county; J. W. Henson, pastor; Joe Olander, assisting.
Hebron, Yazoo county; F. Z. Huffstatter, pastor.
Sharon, Smith county; T. W. Bishop, pastor; W. R. Allmon, assisting.
Pleasant Hill, Smith county; T. C. Bankston, pastor; L. P. Arender, assisting.
Harmony, Smith county; W. L. Meadows, pastor; B. C. Hilburn, assisting.
Ted, Smith County; N. L. Carlisle, pastor.
Hickory Grove, Carroll county; L. J. Lott, pastor; pastor doing preaching.
Fairview, Carroll county; T. N. Luck, pastor; R. A. Eddleman, assisting.
Olive Branch, DeSoto county; J. W. Lee, pastor.
Center Hill, DeSoto county; W. L. Smith, pastor; Rev. Ellis, assisting.
Scotland, Montgomery county; W. M. Bostick, pastor; pastor doing preaching.
Mulberry, Montgomery county; J. W. Edison, pastor;
W. W. Muirhead, assisting.
Kilmichael, Montgomery county; J. F. Mitchell, pastor;
H. L. Martin, assisting.
McIvor, Panola county; H. L. Knight, pastor; pastor doing preaching.
Ruth's Chapel, Quitman county; Rev. McPhill, pastor.
Bethel, Sunflower county; A. V. Rowe, pastor.
Whitney, Sunflower county; J. A. Maxwell, pastor.
Whitney, Sunflower county; J. A. Maxwell, pastor.
Rome, Sunflower county; A. J. Ousley, pastor; W. M. Bostick, assisting.
Friendship, Tallahatchie county; J. J. Mayfield, pastor; pastor doing preaching.
Evansville, Tate county; J. L. Muskelly, pastor; Mark Harris, assisting.
Mt. Zion, Tate county; B. F. Whitten, pastor; Austin Grice, assisting.
New Hope, Tate county; Rev. Ira Metts, pastor; pastor doing preaching.
Wysite, Tate county; Walton E. Lee, pastor.
Wildwood, Tunica county; Rev. A. D. McCall, pastor; pastor doing preaching.
Tuscumbia, Alcorn county; P. T. Wilbanks, pastor; W. F. Galloway, assisting.
Liberty Hill, Alcorn county; C. C. Perry, pastor.
New Prospect, Benton county; H. L. Whitten, pastor.
Bethany, Calhoun county; Rev. J. B. Middleton, pastor;
B. C. Land, assisting.
College Hill, Calhoun county; Rev. E. T. Putman, pastor.
Meridian, Calhoun county; J. H. McKibben, pastor; pastor doing preaching.
Pittsboro, Calhoun county; S. H. Shepherd, pastor; J. E. Byrd, assisting.
Pleasant Grove, Chickasaw county; J. L. Powell, pastor.
Friendship, Chickasaw county; J. H. Sargent, pastor; pastor doing preaching.
Union Grove, Itawamba county; J. A. Rogers, pastor;
J. B. Lawrence, assisting.
Providence, Itawamba county; J. F. Benson, pastor; S. Raburn, assisting.
Harmony, Lafayette county; N. F. Metts, pastor.
Nettleton, Lee county; Charles Nelson, pastor; pastor doing preaching.
Birmingham, Lee county; J. R. Moneyhan, pastor; H. G. West, assisting.
Euclatuba, Lee county; J. R. Gullett, pastor; Harvey Gray, assisting.
Alexandria, Marshall county; H. B. Rossom, pastor.
New Prospect, Monroe county; A. D. Sammons, pastor.
Bethel, Monroe county; M. V. Owings, pastor; Rev. Tully, assisting.
Bigby, Monroe county; W. C. Ballard, pastor; W. F. Tully, assisting.
Longview, Pontotoc county; J. J. Fannell, pastor; Dr.

Tull, assisting.
Oak Hill, Pontotoc county; J. S. Grubbs, pastor; H. G. West, assisting.
Cherry Creek, Pontotoc county; H. P. Fannell, pastor; Charles Pitts, assisting.
Hopewell, Pontotoc county; J. P. Mitchell, pastor; R. M. Holloway, assisting.
Springville, Pontotoc county; J. L. Robinson, pastor; pastor doing preaching.
Wallfield, Pontotoc county; J. L. Champion doing preaching.
Osborne Creek, Prentiss county; Dr. G. M. Savage, pastor; R. P. Mahon, assisting.
Gaston, Prentiss county; E. S. Summers, pastor.
Palmer, Tippah county; G. W. Wages, pastor; Norris Palmer, assisting.
Shady Grove, Tippah county; R. A. Kimbrough doing preaching.
Dumas, Tippah county; G. S. Jenkins doing preaching.
Lebanon, Tippah county; H. G. Gadd, pastor; W. H. Andrews, assisting.
Concord, Tippah county; B. L. Crawford, pastor.
Paden, Tishomingo county; W. C. Bryant, pastor; E. Brown, assisting.
Belmont, Tishomingo county; I. F. Randolph, pastor.
Harmony, Union county; J. H. Heath, pastor.
Ingomar, Union county; Harvey Gray, pastor.
Mt. Pleasant, Union county; S. V. Gullett, pastor; E. L. Wesson, assisting.
Pleasant Grove, Union county; T. C. Hodges, pastor; J. J. Hanson, assisting.
Oakland, Yalobusha county; B. W. Hudson, pastor; G. W. Riley, assisting.
Cled Springs, Yalobusha county; J. M. Hendrix, pastor.
Berea, Attala county; A. E. Lucas, pastor; J. L. Hughes, assisting.
New Hope, Attala county; W. J. McPhail, pastor; pastor doing preaching.
New Salem, Attala county; J. W. White, pastor; A. T. Cinnamon, assisting.
Samarra, Attala county; H. T. Vaughn, pastor; pastor doing preaching.
Bethlehem, Choctaw county; no pastor; R. B. Wallace doing preaching.
Providence, Choctaw county; J. H. D. Wilson, pastor.
Concord, Choctaw county; H. M. Whitten, pastor; R. L. Wallace, assisting.
Grape Creek, Choctaw county; J. L. Smith, pastor; pastor doing preaching.
Stonewall, Kemper county; J. R. Moore, pastor; Med Adory, assisting.
Friendship, Kemper county; H. C. Joyner doing preaching.
Cedar Grove, Leake county; Rev. T. G. Ward, pastor; pastor doing preaching.
Center Hill, Leake county; B. F. Odum, pastor.
Thomaston, Leake county; J. Thompson, pastor.
Pleasant Hill, Lowndes county; J. H. Newton, pastor;
J. F. Brock, assisting.
Good Hope, Neshoba county; W. L. Jones, pastor; W. L. Collins, assisting.
Ebenezer, Neshoba county; James Spikes, pastor; S. W. Rogers, assisting.
Bethesda, Neshoba county; J. W. Jones, pastor; P. A. David, assisting.
Mt. Pleasant, Newton county; J. E. Chapman, pastor;
O. P. Estes, assisting.
Bethel, Newton county; J. E. Chapman, pastor; W. H. Thompson, assisting.
Decatur, Newton county; F. M. Breland, pastor.
Center Grove, Oktibbeha county; W. L. Watkins, pastor.
Double Springs, Oktibbeha county; J. F. Carroll, pastor; pastor doing preaching.
Morgan's Chapel, Oktibbeha county; J. E. Hutchison, pastor; J. D. Ray, assisting.
Wake Forrest, Oktibbeha county; Tom Smith, pastor;
Webb Brame, assisting.
Pleasant Ridge, Scott county; W. S. Ford, pastor; J. M. Spikes, assisting.
Homewood, Scott county; Owen Williams, pastor; pastor doing preaching.
Line Creek, Scott county; D. W. Moulder, pastor; Wayne Alliston, assisting.
Harperville, Scott county; G. O. Parker, pastor; M. O. Patterson, assisting.
Mathiston, Webster county; R. L. Breland, pastor.
County Line, Webster county; W. E. Fendley, pastor; pastor doing preaching.
Mt. Pleasant, Webster county; S. M. Coles, pastor.
Fellowship, Webster county; J. W. Hicks, pastor; H. J. Strickland, assisting.
Union, Webster county; L. F. Fowler, Lodi, pastor; W. B. Abel, assisting.
Mt. Zion, Webster county; Z. B. Kitchens, pastor.
Shiloh, Winston county; Austin Cooper, pastor; Murphy Cooper, assisting.
Poplar Flats, Winston county; J. L. Ward, pastor.
Bethel, Winston county; J. D. Fulton, pastor.
Northern Chapel, Clark county; S. Hollis, pastor; J. A. Dougherty, assisting.
Falling Creek, Clarke county; J. T. Cooper, pastor; G. T. Carmichael, assisting.
Buchatunna, Clarke county; D. A. Covington, pastor;
C. M. Morris, assisting.
Sanford, Covington county; L. H. Harper, pastor; N. R. Drummond, assisting.
Estabatchie, Forrest county; R. G. Jojner, pastor; pastor doing preaching.
Antioch, Greene county; J. E. Lowe, pastor.
Long Beach, Harrison county; S. P. Powell, pastor; J. M. Metts, assisting.
Red Creek Union, Jackson county; L. I. Thompson, pastor; W. J. Mahoney, assisting.
Eden, Jasper county; E. A. Phillips, pastor; J. H. Street, assisting.
Corinth, Jasper county; L. M. Phillips, pastor; pastor doing preaching.
Pine Grove, Jones county; Jack Cranford, pastor; P. I. Lipsey, assisting.
Lowrey Creek, Jones county; W. W. Allred, pastor; R. R. Jones, assisting.
Spring Hill, Jones county; Ed Williams, pastor; Rev. Gipson, assisting.
County Line, Jones county; G. P. Harris, pastor; J. E. Curry, assisting.
Oral, Lamar county; M. J. Derrick, pastor; M. O. Patterson, assisting.
Baxterville, Lamar county; J. M. Gibbs, pastor; A. L. O'Brian, assisting.
Juniper Grove, Pearl River county; J. P. Culpepper, pastor; pastor doing preaching.

FUNDAMENTALS.

(The following is published without approval, only in fairness to the author, as it is treated in an editorial this week.)

(Baptist Record Report.)

We are facing a new use and a new meaning to this pregnant word, "fundamentals." A great conference has been held ostensibly about "fundamentals." A learned editor has christened those who are supposed to be "pillars" as "fundamentalists." We are to hear much about these things in the next few months. It will be well for the common readers of THE BAPTIST to give attention to this matter lest they be disturbed by things that do not exist. What is a "fundamental." It is something that is vital to Christian faith and life. Or, if one says a "Baptist fundamental," it is vital to the Baptist denomination.

It is quite possible that these do not fully coincide. The practice of immersion might be vital to the Baptist denomination and not be vital to the Christian life or faith. I suppose that *freedom of opinion* about the meaning of the Word of God—that is, of the Bible—is "fundamental" to the Baptist denomination. Those men who are so cruelly called the "papal inquisitors" should not deny the fundamentals of our denomination. We came out of the great body of the Christian folks on that issue. Roger Williams fought on that point and won out. Any set of men who now begin action to boycott or to read out of the Baptist denomination men who differ in matters of opinion about doctrine that is not of itself vital are themselves departing from the "fundamentals." Living in glass houses, they may not throw stones.

But of the other kind of "fundamentals"—what are they? Here, too, a fundamental is that without which there is no Christian life or faith. There may be errors there may be inconsistency in the system, there may be defects in the daily life—for all of us are imperfect—but a "fundamental" is something that, if it is taken away, no Christian life is left. To be without that is to like a house on sand, or like a brick house without any mortar between the bricks; or like a reservoir without any water to put in it.

What are some of these vital things? When the "inquisitors" start out on their mission, it will be well for them to take a few hours reviewing this matter seriously. So that if there should be in any of the places they are to search some fundamental, they would recognize it and, if one should be missing, they would feel the absence of it at once.

There are some things that have been christened "fundamentals" that are not so. For example, it is said that a belief that the whole of our Bible is the "verbal inspired word of God" is such. I am not now disputing the truth of this statement, but I think that it is not fundamental, for millions of people have lived the Christian life and never given a thought to that matter. They accepted the gospel from preachers and from churches, and from parents, and never gave a thought to such a matter. There are many who would put up a great fight of words to defend the statement who are as destitute of the Christian spirit that evidences the real Christian life as the men of Jesus' time who defended the Jewish scriptures valiantly, but of whom Jesus said that they "erred, not not knowing the scriptures," and were not "of God."

Another so-called "fundamental" is the belief in the "virgin birth" of Jesus. Again let me caution these "inquisitors" not to read into my words what is not there. I say the belief in the virgin birth is not a "fundamental." If it were, no man could be a Christian who did not know and believe it to be a part of Jesus' entry into this world. Suppose that a portion of the world had only the Gospel of Mark or of John, or all of Paul's letters or the letter to the Hebrews or the letters of Peter, could they be Christians in life and faith? Or suppose they had only a full collection of all that is reported from Jesus' own preaching, would they even know that such a thing was ever re-

corded? There is not the slightest evidence that the churches Paul founded knew anything about it. Now let me caution these "inquisitors" again (lest they jump to conclusions not contained in our sentences as nimbly as deer jump into cornfields where they want to go) that I am not disputing the record of the virgin birth. I am saying that it is not "fundamental" to anything of serious import in the Christian life. If Jesus were ever divine, it was long before that, as they will learn if by chance they should read the letter of Paul to the Philippians. It is important, but not vital, to know or to believe that Jesus came into our life by that door. He came from God and went to God; that is vital.

I would also raise the question whether Origen and Horace Bushnell and W. N. Clarke and even Pres. Dodge were non-Christian because they felt obliged to think of the nature of Jesus in less distinct terms than those which some semi-polytheistic "fundamentalists" use so glibly.

And then this "blood atonement" fundamental. It is too deep and too high for many humble Christians to explore. They are compelled to stop where Jesus himself stopped. "The Son of man came to give his life a ransom for many." He was the Son of God, sent forth by the Father, endowed with all power and all authority in heaven and on earth. But if Paul might be classed among the "fundamentalists," the Son will deliver up the kingdom to his Father after a time. Must we who admit this is too high for us be read out of the camp of the saints because we admit our agnosticism on that point?

But I have written enough for my purpose. It is only to call attention to the task that lies before those who are to sift out the tares from the wheat in the Baptist field, lest they pluck up the wheat also.

It will be understood that I speak only for myself, not for any school or association.—A. S. H. in The Baptist.

THE HISTORY OF CHRIST'S FULFILLMENT OF HIS PROMISE TO HIS CHURCH

(By A. D. Muse)

We have seen the underlying promise of God, resting like the unmovable mud sill to the structure, amid the onswEEPING storms of persecution; the fiery rains of the martyr's death missiles. Standing in an invincibility by which Gibraltar's strength fades into nothingness; against the surging armies of Satanic forces; resting serenely upon Jesus Christ; the guarantee of every promise of God, as the chief corner stone; the church of the living God, the pillar and ground of the truth, stands today, hoary with age yet unstopped; growing more illustrious with every passing century, gaining strength from every struggle.

Let us travel that unbroken trail hallowed by the crimson flow of teaming millions of the true Saints of God, who would dare and die rather than surrender Immanuel's blood bathed banner, and repudiate the Christ who redeemed them, and leave the church which mothered them, and forget the Bible which as the sword of the Spirit had touched their hearts and had lighted the path which they traveled.

A. D. 70. Jerusalem was sacked by the Romans, and the Christians dispersed. The Jerusalem church thus broken up, the Church at Ephesus became the model church.

Being a fac-simile of the Jerusalem church all other churches formed after this model were essentially like the Jerusalem church. It is not to be denied that at an early period abuses crept into Christian churches which required apostolic correction; and in every age since there have been corrupt men, and corrupt pastors even, in some of the churches. This is not to be wondered at in such an imperfect world as we now live in. "The mystery of iniquity doth already work." In their dispersion from Jerusalem, wherever the Christians went, they carried with them at all times "the remembrance of their self-renouncing Savior." They went about doing good. Wherever they told the story of the Cross men

were won to Christ; these in turn served as a nucleus around whom others becoming converted, were gradually formed into Christian churches.

The second persecution was instigated by Nero A. D. 95. After having set on fire the City of Rome, he sought to escape the odium of the deed by charging it upon the Christians, and condemning them to the most horrible deaths. Many escaped the city; others were taken, sewed up in the skins of beasts, besmeared with pitch, and made to illuminate the streets of Rome by night burnings.

A. D. 100. Trajan persecuted and dispersed them.

A. D. 138. Marcus Antoninus waged a war of bitter persecution against them, in which he put to death Polycarp, Bishop of Smyrna.

A. D. 170. The first association was held. "From the confidence," says Orchard, "which the churches had in their ministers and deacons with others, they were intrusted with a deputation to meet with those likewise appointed from similar churches, in friendly conference." From these meetings arose a sort of republic association of the churches in a particular province. "The metropolis being the most central was usually the place of the meeting." The officers of the association were elective. The metropolitan bishop, or pastor, was usually elected to preside over these meetings. In time he came to claim it as his prerogative. Innovation after innovation followed, till most of the churches began to assume a new form. When the evil of this new system had developed itself, a new course of discipline was adopted. It is certain, however, that many of the churches had never identified themselves with this body. Victor, Bishop of Rome, now becoming most prominent, he sought to bring all the Asiatic churches under the same rule. In this he utterly failed, and therefore, broke off all communications with them.

Toward the close of the second century the Italian party became divided; one class adopted the Egyptian symbols in worship, while the other gave heed to philosophic speculations, and mingled oriental customs and notions with certain portions of the gospel. About this time Montanus, a Phrygian, undertook to restore primitive Christianity, and in his labor of love was in a measure, successful; the Asiatic and African churches seconding his efforts. His doctrine and discipline, though severe, gained the esteem and support of many of the better class of society.

A. D. 198 to 202. The Emperor Severus, in his zeal to suppress Montanus, or Montanism, as it was called, visited the City of Lyons, France, with cruellest hatred. Twenty thousand of our Brethren he martyred. The earth he crimsoned with gore, and made the waters to flow mingled with their blood. History records that the public places were filled with their dead bodies. Their enemies, comprehending neither the genius nor the spirit of Christianity, attributed their fortitude to the most revolting crimes.

A. D. 215. Tertullian seceded from the Catholics, as they were now called, and joined Montanus. He then organized a separate church in Carthage, which continued two hundred years.

A. D. 249. Decius ascended the throne. This monarch required all, without exception, on pain of death, to embrace the Pagan worship. An alarming apostasy followed. Many, however, submitted to cruel martyrdom, and others fled to distant regions, rather than yield to the degrading alternative. In other lands, where they might worship God unmolested, these refugees raised anew the standard of the Cross.

A. D. 254. Cyprian, Bishop of Carthage, having collected many of these Apostates, united them to the prelacy, and established papal rule on a firm basis. In this he was opposed by one Novatian, a Presbyter of the Roman Church, who was unwilling to admit Apostates to sacred privileges. Unsuccessful, and disgusted with the corruptions which followed, Novatian was the first to draw off and form a separate party. These at length

united with churches whose communion was scriptural, says the historian.

The terms of admission in those churches were:

"If you wish to join any of our churches you may be admitted among us by baptism or on a profession of your faith in Jesus Christ, but observe," said they "if you fall away into idolatry or vice, we shall separate you from our communion, and on no account can you be re-admitted among us." "We shall never attempt to injure you in your person, property or character, but can not re-admit you to the fellowship of our churches without giving up the securest guardian we have for the purity of our communion." This severity of discipline was to guard effectually against the adventitious rites and ceremonies which the Catholic party had interwoven with the reception of baptism.

Novatian said to candidates for membership: "If you be a virtuous believer, and will accede to our confederacy against sin, you may be admitted among us by baptism, or if any Catholic has baptized you, by rebaptism."

Dr. Lardner says: "These Puritans, or Novatianists, were exceedingly numerous in Phrygia. They Baptized only by immersion, in the name of the Trinity, on a personal profession of faith; and if they had been baptized before, rebaptize them." In reference to the Orientals, Orchard says: "During the first three centuries Christians all over the East subsisted in separate independent bodies, unsupported by government and consequently without any secular power over one another."

Robinson says: "All this time they were Baptized Churches," and for four hundred years only adults were baptized.

A. D. 300. For a time the Christian Churches enjoyed peace, though some maintained that Christians "might and ought to hold communion, notwithstanding difference of opinion on lesser matters." Constantine on acceding to the imperial throne, proclaimed himself a Christian, and ordered all persecution to cease. He so favored Christianity that A. D. 316 he gave liberty to the slaves who desired baptism, but in A. D. 320 he incorporated the church with the state, transferred the seat of government from Rome to Byzantium, and called it Constantinople, after his own name. Here he erected the splendid church of St. Sophia, and connected with it, he built the baptistry of St. John. It was of immense size, and was called the great Illuminator. In this candidates for baptism were immersed, as before they had been in rivers. After adjusting the Nicene Creed, he however, issued an edict cancelling his past forbearance, and requiring all persons to conform to his creed. This creed made special reference to two opposing classes of professing Christians, the one denominated Paulinist—a kind of Semi-Arians; the others were called Catharists, i. e. THE PURE. These latter were Trinitarians-Montanists—who viewed the Catholic Church as worldly community. "And what is still more" says Mosheim, "they re-baptize all who come over to them from any opposing sects, on a personal profession of faith."

"Among the denominations of that day the principal after the Novatians, were the Bardesans, Basilides, Valentines, Ophites, Monarchians, Patropassions, Hieracities and Sebellians." While now the Constantinians-Catholics were ornamenting their sanctuaries so as to resemble heathen temples, and enlist the heathen, the Cathari-Novatians were busied in purging their churches of all vestiges of heathen superstition. Their purity caused them to be stigmatized by the creed of Constantine. "By his superior abilities and virtues," says Gibbons, "he was the finest supporter of his party." "This controversy spread far and wide" says Mosheim. Constantine took so deep an interest in his disputes that Donatus was lead to exclaim: "What has the Emperor to do with the church?" "What have Christians to do with the King?" "Or what have Bishops to do at Court?" Thus exasperated, Constantine ordered their Bibles to be given up and their churches closed. The Donatists, as they now began to be called, were about equal in number with the Catholics. Constantine

went so far as to put some of the Donatists to death. Donatus, with most of his church, fled to Africa. In doctrine and discipline Donatus and Novatian held alike. Donatus held that the church and state should not be united, that the church ought to be made up of just and holy persons, that repentance and faith invariably preceded Baptism, and that all who come to their fellowship from other communities must be baptized.

A. D. 331. Many of the remaining Donatists or Novatianists, as some were called, fled to the valleys of Piedmont, which signifies the valleys at the foot of the Alps Mountains. These valleys were about 13,000 square miles in extent. The inhabitants were generally called Waldenses from living in the valleys; but as they were so hemmed in by the mountains—walled in as it were—they came to be known as Waldenses in history. These valleys received the gospel at a very early period of the Christian era. Some maintained that the Apostles themselves founded churches in these valleys. Be this as it may, while we can not establish the fact, it is undeniable that Christian churches, holding essentially the doctrines and practices of the Apostles have existed there from time immemorial. These received the Donatists to their communion as of the same faith and order. Constantius, who now succeeded to the throne, A. D. 352, sent a body of four thousand troops into the territory of Montimura for the massacring of the Novatianists. These peasants, arming themselves with scythes and axes, vanquished and destroyed, or put to fight their enemies.

A. D. 375. The Emperor, Valens, closed all Novatian churches in his empire, and banished their ministers. Scattered by these persecutions the Donatists fled to Spain and elsewhere, and there established new churches.

A. D. 390. Innocent of Rome, Ambrose of Milan, Augustine of Hippo formed a league with others in support of the Catholic church, and obtained from the Emperor, Honorius, permission to establish superstitious rites and heathen ceremonies in worship. This combination proved highly detrimental to the Donatists, who now had more than four hundred Bishops or pastors in the province. Honorius first imposed a fine on all those who refused to return to the bosom of the church, and at the same time banished their pastors. This failing to satisfy the Catholic party, as many of the Bishops remained and converts multiplied, they at length, A. D. 413, prevailed on Honorius and Theodosius, Emperors of the East and West, to issue an edict decreeing "that the person rebaptizing, and the person rebaptized, should both be punished with death." As the effect of these edicts, Gibbon says that three hundred Bishops, with many thousands of the laity were torn from their churches, stripped of their ecclesiastical property, banished to the Island and proscribed by law. The members of those churches were everywhere deprived of their rights as citizens and a fine of from ten to two hundred pounds of silver was imposed, according to rank and fortune. These led the faithful to abandon the cities and to seek refuge elsewhere, particularly in the valleys of Piedmont. These persecutions were ended A. D. 476, August 23, by the Goths invading Italy. Barbarians though they were, the Goths, having subjected the kingdom, proclaimed civil and religious liberty, and for three hundred years our brethren enjoyed comparative immunity in Rome and Italy; yet they were never able to regain their influence.

During the seventeenth century the Donatists dwindled away, and by the middle of the eighteenth century—through papal influence—they seem to have been extinguished throughout the Roman Empire. In Spain and France, however, the Waldenses were numerous. Orchard says: "They were numbered by the thousands and tens of thousands." Dr. Allix says: "The churches of the north of Spain were always united with those of France," and were known by the name Albigenses, from their residing at or near Albia City forty-two miles northeast of Toulouse. They held the Catholic organization not to be a church of Christ; there-

fore, they rebaptized such as had been baptized in that community before admitting them to fellowship.

A. D. 500. They began to be stigmatized as Anabaptists—i. e. rebaptizers on account of their rigidity in this particular, though they called themselves Christians; and "they quoted abundance of scriptures" says the historian, "to prove that a New Testament church consisted only of virtuous persons, born of water and of the Holy Spirit." The name Catholic they condemned as a fraud and an imposition.

A. D. 653. "A new reformer arose," says Gibbon. In his humble dwelling at Manalis, one Constantine, surnamed, Sylvanus, entertained a certain Deacon who was returning from Syrian captivity; from him Constantine imbibed and was initiated into the principles of the Christian faith. The Deacon gave him a copy of the New Testament. This book became the measure of his studies and the rule of his faith. To him the epistles of St. Paul were especially interesting, and in disputation with the Catholics he so often quoted Paul that he and those who sided with him came to be called Paulicians. The Catholic oligarchy he denominated the map of sin, mystery of iniquity. He called their miraculous relics a heap of bones and ashes destitute of life or virtue. For the truth and vivifying Cross they had substituted a piece of wood picked up, perchance from the highway; and for the body and blood of Christ they adored a loaf of bread and a cup of wine. "The mother of Christ" said he "they have degraded to a stone, and saints and angels they worship as intercessors with Mary, Queen of Heaven, whom they importune to command her Son." Through the Apostolic labors of Constantine, disciples were multiplied; and says Gibbon, "many Catholics were converted by his arguments." Churches were again established in all provinces of Asia Minor, Bulgaria, Thrace, Italy and France, after the Apostolic form; and many of them took names after the Apostolic churches, as Rome, Corinth, Galatia, Ephesus, etc. These were either the original Albigenses or they coalesced with and became absorbed in them. After twenty-seven years Sylvanus, with an immense number of his followers, was burned at the stake by order of Theodora, the Greek Empress. Gibbon says: "she had one hundred thousand Paulicians put to death by the sword, the gibbet and the flames." Their standard of morals was so high as to provoke the hatred of the dissolute Catholics and Greeks alike, while yet it won to the standard of the cross immense numbers of the virtuous and the good in all countries; for, as in all the past, persecution scattering them abroad they all became preachers of the gospel, and gathered the good in all countries; for, as in all the past, persecution scattering them abroad they all became preachers of the Gospel, and gathered congregations wherever they went. The churches thus organized took different names in different countries, though they had still "one Lord, one faith, one baptism." From the present stock we can now only trace them through the original Waldenses, Albigenses, German and Dutch Baptists.

A. D. 700. One Sergius was recommended by a Paulician woman to read Paul's writings. After examining them and the gospels he became a Paulician. For thirty four years he devoted himself to the ministry of the gospel, or to give it to you in his own words, "From the east to the west and from the north to the south, have I been proclaiming the good news of salvation and laboring on my knees." Such was his success that the Catholic clergy declared he was producing the great apostasy foretold by Paul. The whole power and all the barbarity of the Catholics was exerted in vain. It failed to exhaust the patience or conquer the obstinacy of that inflexible people, "who possessed" says Masheim, "a fortitude worthy of a better cause." So much for Episcopacy.

A. D. 800 (about) The Emperor, Nicophorous, restored to the Paulicians their civil and religious rights and privileges, and soon again their opinion.

(Concluded next week.)

MISSISSIPPI WOMAN'S MISSIONARY UNION

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We have had two very interesting W. M. U. association meetings this week. One was the Columbus Association at West Point and the other Monroe County at Athens church, out from Aberdeen. The secretaries promised to send in a written report of these meetings for next week's paper.

I am sure you will read with interest the first chapter of the Mission Study Book that is being written by our own Miss Lackey. You will see from this that her rest is just merely a change of work. However, we trust she will come back to us much refreshed and ready to get us to work.

CHAPTER I.

PARTNERS.

"Foreign Missions long ago passed the experimental stage and became established as a regular business—the Business of spreading the Gospel to the ends of the earth."

We are equal Partners in a Great Business Concern. She and I. She looks after the Foreign Branch and I the one at Home.

Since we are equally responsible for the Business, it becomes us to be equally intelligent concerning it. We both must have knowledge and education pertaining to all its phases.

She is well acquainted with the Home Branch. I have never been over there. And unless I give special heed to the information she supplies me with, I have but a vague conception of the Business. There are conditions which she must meet, and problems which she must solve, that I know nothing whatever about except as she tells me.

And who is she, this Partner of mine, who with courage born of deep conviction, is so bravely carrying on the Work that we are both equally responsible for?

SHE represents every woman who has gone out under the auspices of the Foreign Mission Board of the Southern Baptist Convention. By whatever name she may be called, or whatever position she is required to fill, she is still my Partner. And she is faithful to Her every trust. Dr. J. L. Love, while over there, was impressed to send this word concerning Her and Her Work.

Everywhere I have gone, I have found the women among the most enthusiastic workers. I often think that their who's hearts are given to the little tots in the kindergarten, to the girls in the boarding schools, to the women in Bible training and to evangelistic work in country districts. The woman missionary in China is like her sister in America, possessed of missionary intelligence and enthusiasm, and going about her work wholeheartedly. It is perfectly evident to me now, that the Gospel of Christ could never have been brought with full effectiveness into the homes of the East, and that Christianity could never have exhibited here to the eyes of all the people its peculiar feminine graces without these women and the transformed lives of Chinese womanhood, which have thus been brought under the power of the Gospel.

And who am I, Her Partner, who is privi-

leged to look after the Home Branch, the Base of Supplies?

I represent every woman of whatever age within the bounds of the Southern Baptist Convention territory, who names the Name of Him as Lord and Master. As He has laid it upon her to "go," so He has made me equally responsible, not only for Her going, but for her upkeep.

Hence I need to know in a very definite way something of conditions under which She labors today. And these conditions, by the way, are vastly different from what they were when Foreign Missions began one hundred years ago.

She has kept abreast of the times; while I, alas, am still thinking about the Work in terms of that far away day. "Foreign Mission long ago passed the experimental stage and became established as a regular Business, the Business of spreading the Gospel to the ends of the earth."

The object of this little book is to give us a more definite idea of Her end of this Great Business Concern. Herein we learn somewhat of the work She is doing Over There in the home, the church, the school room, kindergarten, hospital, on street corner and far afield. We are to learn something of Her equipment—or lack of it!—and of Her preparation for the position. We hope to enter more intimately into Her desires, and learn how to satisfy some of Her longings.

As we study these matters concerning Her Work let us remember that in many instances the tale is but half told herein, because She is laboring side by side with husband, brother or friend, without whose efforts Her own would be futile.

This little volume deals with our Work in China alone. It was the idea of the writer to introduce our women missionaries on each one of our fields to those who know them not, or know them in a vague, indefinite way. But as the work has grown it seemed wise to deal with China alone at present.

My Partner will doubtless find many errors in these pages. She has tried most faithfully to give definite information. From each field She has sent items of special interest in regard to the Business but the very bigness of the Concern Over There overwhelms me. I cannot grasp the situation as it really is.

Even my imperfect interpretation, however, makes me realize something of my indebtedness to Her. And if, from the perusal of these lessons there shall be those who hear the call to "Go over and help Her," and will respond—oh, how well worth while will have been Her effort to send the Message, and mine to spread it abroad!

This book is not intended as a history of Yesterday's achievements. If it were that, how the pages would be illumined with Her marvelous undertakings under seemingly insurmountable difficulties! How darkened with the miserable failures of the Home Base to furnish supplies! It is rather a record of Today—a Day-book as it were—giving in as concise form as possible Her labors of love right now. And then because it is impossible to separate them from this present, there is given something of Her dreams of Tomorrow. And therein You and I oh, Sister Mine, in this Home Land play an important part. For to us She is looking in large measure for the fulfillment of these Dreams.

We are equal Partners, She and I, in a Great Business Concern. But we have Another Partner. Shall we, with all reverence, speak of Him as our Silent Partner? His interest in the Business is far greater than ours, in that He selects each field, furnishes all the capital, guards carefully every interest both here and there, and demands that She and I be equally faithful, equally intelligent and equally concerned.

Shall I fail?

ON MISSION STUDY.

In accepting the honor and responsibility of

the First Mission Study Leader of our state, I am not unmindful of the fact that never in the history of our denomination has there been a time when study has been more imperative to Baptists than at the present day. When it was ever so necessary that individuals should know thoroughly the purposes and methods of the missionary agency with which they cooperate. There will not be the usual pressing of a campaign to raise money for Home and Foreign Fields, so this will give us the more opportunity to study and teach and enter into the fuller joys of really knowing about the great work of missions, and to acquire the historical, moral and religious conditions of mission lands.

Through the study of missions we come to a great appreciation of our own blessings and learn to truly sympathize with the difficulties and needs of our missionaries.

Mission study is Christian education and Christian education is necessary to the growth of a well rounded Christian character who purposes in his or her heart to live their lives as the Great Commander so commissioned they should.

The six text books selected by the Woman's Missionary Union, of which you may receive a certificate with seals for the satisfactory study, are beautiful, interesting, educational and inspirational. The first, "All the World in All the Word," is a text book on the Bible. In this book is an attempt to lead the student to discover for herself what is the Bible foundation for our modern missionary movement. The second, "Stewardship and Missions," was written for one to recognize her personal responsibility as a steward of God, and so adjust her life that as a steward "she be found faithful."

The third, "In Royal Service," so beautifully portrayed as none but Fannie S. Heck could pen, is the history of the woman's work. Beginning with the missionary dawn of 1800 she gently and lovingly leads us down the path along the mission union years and through the ever widening stream of mission endeavor.

The fourth is the "Manual of W. M. U. Methods," written in order that we may know the methods and principles by which our state's auxiliaries, our districts and even our own individual societies are carried on. We cannot become efficient in our work until we have familiarized ourselves with this particular text book. So, we use the Bible, recognize our stewardship, learn W. M. U. history and become efficient toilers for God's kingdom.

The last two books do not require an examination to obtain a seal and their names will be suggested by the state leader from Home and Foreign Mission text books.

You should feel proud of your certificates and seals. I certainly am proud of mine, which is now completed with the three red seals, three blues and two large official seals, yet the mere having them are the least of my possessions. The great blessings derived from the knowledge gained in the study and which has caused me to love lost souls more than my own ease, is priceless.

ROSA L. RAY.

Grenada, Miss.

PEPARING FOR THE LORD'S SUPPER.

(Continued from page three)

what it ought to be by merely perfunctory rules and rites. There must be solemn and serious preparation by the pastor, officers, and members. The Lord will then come in and sup with that church in glorious fellowship. The observance of the Lord's Supper should stand out as an occasion to be longed for, full of mountain experiences of grace, not an incident to be dodged as an unnecessary inconvenience. It is a matter of serious importance to our church life that we give due place and dignity to this holy ordinance. It is a legacy of Christ's own love and we cannot afford to neglect it.—Baptist and Reflector.

NEWS IN THE CIRCLE

A great meeting has just closed at Crystal Springs. The pastor was aided by Evangelist R. W. Tehot. There were over one hundred additions to the church. \$1,500 was raised to support the meeting.

President W. T. Lowrey has secured a strong faculty for Blue Mountain College and will open the next session with exceedingly bright prospects. Twenty pianos have been purchased during the summer months.

A great deal is being said lately about the country church and its development. It appears to this scribe that some of our city and town churches should have our attention. Many of them are doing very little.

Dr. Ben Cox of the Central church Memphis; is having a great meeting in his church now. Evangelist Collins is with him. Large crowds attend. They seem to hold on all day and claim many physical cures and many other regenerated. Over 100 have united with the church.

Belmont Heights church, Nashville, a newly organized body, has called Rev. George L. Hale, of Joplin, Mo. He recently conducted a meeting for the church. The church has selected a place for their church building. Dr. Hale will begin work August 15.

The annual of the Southern Baptist Convention is on our desk. It has 619 pages full of interesting matter. Some new things have been introduced into the book. Upward seems to be the motto of the two excellent secretaries.

Dr. J. R. Johnson, of Richmond, Va., has been called to the pastorate at Maryville, Tenn. He has been pastor of the Venable street church, Richmond, for more than ten years. He will add much to the preaching forces in Tennessee.

Rev. Fleetwood Ball, of Lexington, Tenn., has just closed a gracious meeting with the church at Adamsville, Tenn. Rev. J. Walter Camp, pastor. There were fourteen additions to the church, which was greatly revived.

Dr. Geo. E. Burlingame has resigned the pastoral care of the First church, Denver, Colorado. He came to this field from the First church, San Francisco, Calif., where he did fine work.

The Salem church, Virginia, has had only three pastors during the past hundred years of its history. Dr. Andrew Broadus, son and grandson. This is wonderful compared with present conditions.

Rev. W. P. Price, of Bessemer, Ala., well known and highly esteemed in Mississippi, recently conducted a meeting with the church at Ocilla, Ga. There were forty additions. Rev. W. B. Frazier is the popular pastor.

Mr. J. J. Darlington, of Washington, D. C., died recently and left \$20,000 to Erskine College, and \$5,000 each to the Home and For-

eign Mission Boards of the Southern Baptist Convention.

Evangelist J. H. Durham lately assisted Rev. C. H. Bell in a meeting with his church in Paul's Valley, Okla. There were 42 additions, 36 by baptism.

The educational and editorial secretary of the Word and Way, Dr. J. C. Armstrong, has been called to care for the church at Rogers, Ark. He accepts and will enter the new field at once.

The church at Bentonville, Ark., has called to the pastorate Rev. W. A. Freeman. He has not yet announced his decision, but it is thought he will accept.

Dr. W. M. Wood, of Nashville, Tenn., has just held a meeting with Pastor C. W. Knight at Corinth. There were twenty-eight additions. Forrest Cole, of Memphis, led the music.

The meeting at Webb, conducted by Rev. W. E. Farr, resulted in a great benediction to the church and community. Pastor White is happy. Twenty-nine additions to the church—25 by baptism. The Lord has wonderfully blessed the labors of Pastor Farr recently.

"Uncle" John D. Rockefeller has come across again. This time his gift is to the Relief and Annuity Board of the Southern Baptist Convention. It was \$100,000, equally divided between the Relief and Annuity Departments. Our invested securities now are considerably over \$300,000.

Pastor J. W. Storer, of Paris, Tenn., is spending his vacation preaching as a missionary in the mountains. Dr. Albert R. Bond, of Nashville, once pastor at Clarksdale and Aberdeen, is supplying for him.

Dr. Calvin B. Waller, of the Second church, Little Rock, Ark., recently assisted in a fine meeting at Abilene, Texas. Dr. Millard A. Jenkins, pastor. Eighty-two were added to the church.

REVIVAL AT SALEM.

The revival meeting at Salem began on Saturday July 24th, and closed the following Thursday. Rev. C. M. Grason came to us on Monday. He preached the gospel in an earnest, simple way and the result was a great revival and eight additions to the church, three of which were for baptism. Brother Grason labored tirelessly, although he was weak physically, just recovering from serious illness. A splendid offering was given Bro. Grason for his services. Bro. Sing Ainsworth was ordained as deacon.

The meeting has taken its place in the life of the church and people and we feel that they are greatly strengthened in the Lord.

Yours in the service,

R. O. BANKSTON.

Visitor (comforting Tommy, who has upset a bottle of ink on the new carpet)—"Never mind, my boy; no use to cry over spilt milk."

Tommy (indignantly)—"Any dunce would know that. If it's milk that's spilled, all you have to do is to call the cat an' she'll lick it up cleaner'n anything. But this ain't milk, an' mother'll do the lickin', is what ails me."

East Miss. Dept.

MT. ZION, LEAKE COUNTY.

Beginning July 25th I had the pleasure of assisting Pastor W. L. Collins in his meeting at Mt. Zion Church, in Leake County, continuing until July 31st. This was the writer's old home community when he was quite a boy. He heard his first sermon, saw his first burial and felt the wooing of the Spirit for the first time here. So, as a social occasion, it was a great day. I met old friends and old schoolmates whom I had not seen in years. Old familiar boyhood scenes were visited again and we lived over the days and days of long ago. It was a sweet, yet sad occasion.

We had a good meeting. Pastor Collins is a true yoke-fellow. His daughter, Miss Ella, was present and did good work for the Master. Rev. R. B. Gunter, of Carthage, was present one day and in the absence of the writer who was called back to Beulah to attend a burial, preached a great sermon, I was told. The people seemed to enjoy the services greatly, and they came in great numbers. The house was usually filled at the day services and at night many could not get in.

The results of the meeting were not all that we had hoped for. Six precious souls confessed Jesus Christ as their Savior and were baptized. The church expressed a desire and determination to live closer to God. Taking it as we saw it we had a good and profitable meeting.

The writer made many new friends and renewed many old friendships, so leaving with a pleasant feeling in his heart for all. He will never forget the Thomases, the Joneses, the Uptons, the Brantleys, the Gunters and many others who helped and served in the meeting. God bless them, every one.

NOTES AND COMMENTS.

Rev. E. J. Hill is with the writer in the meeting at Beulah this week.

Miss Myrtle Graham, daughter of Bro. Charlie Graham of near Decatur, died in a hospital at Meridian July 26. She was nearly 15 years old. She joined the Beulah Baptist church last year. She was one of the most lady-like girls that we ever knew. Her death brings sadness to many hearts.

Rev. Henry Killen, of Louisiana, is assisting Pastor W. L. Collins in a revival meeting at Greenland church near Union this week. Bro. Killen was born and raised in Neshoba county, and is a good preacher.

The gospel is what the world needs, not little "sweetened wind" sermonettes full of fairy tales and star dust.

The question comes, "How do you like sanctification?" The answer, "The old fashioned, scriptural, growing in grace kind, mighty well, but I have no patience with the modern man made, holier-than-thou kind that has ruined so many useful lives in the land."

We are urged again to write on the subject of prayer. Suppose will have to yield and give a short article on this important question soon.

Rev. S. W. Rogers of Noxapater, is assisting Pastor A. B. Culpepper at Mt. Nelson, Neshoba county, this week.

DERMA MEETING.

The meeting closed today at the water. Evangelist N. R. Stone moved the people with his strong sermons. The brother sure did fight sin and the devil in his usual way, with all his power. His singer, Brother Odom won the people's hearts to him with the fine singing and devoted the consecrated work. He is a fine personal worker as well as a good singer. They made a good team in the Lord's work. We received sixteen for baptism and ten by letter. One young man answered the call to the ministry and thirteen young ladies said that the Lord wanted them to do mission work. The church was greatly revived and we had a great time in the Lord, when these came out on the Lord's side. The church will go to one-half time.

S. H. SHEPHERD, Pastor.

CHARLESTON, MISS.

Just closed one of the best meetings of my life at Corinth. With the church only three days; had 27 for baptism, one Methodist and one Presbyterian. Bro. Holland of Valden is pastor.

My wife is doing well since her operation in Meridian two weeks ago. We were very apprehensive of her condition for quite awhile.

Yours in Christ Jesus,

J. J. MAYFIELD.

MESA

Baptist Record:

We just closed a six day meeting with fifteen added to our church. Brother W. B. Haney delivered the Word of God in the most simple and plain way that it seemed a child could not help but understand. Brother Haney did a great work. Brother N. C. Walker is our dear pastor. He is a true and faithful shepherd. May God bless both of the brother.

O. C. LEE.

A SUCCESSFUL OPENING

The Baptist Bible Institute, located at New Orleans, began its second year's work recently under encouraging circumstances and with a very bright outlook.

Upward of 130 students, men and women, have enrolled. They represent twelve of the Southern states and five nationalities. One comes from England and one from Cuba. Courses have been provided in French, Spanish and Italian.

Two men, known throughout the entire Southland, Dr. John T. Christian, of Hattiesburg, and Dr. C. C. Carroll, worthy son of the celebrated Dr. B. H. Carroll, himself a leader among preachers, have been added to the institute faculty.

Students can enter the institute at any time and attendance is not limited to those belonging to Baptist churches. Aside from the small entrance fee, there is no expense to the students except for board and books.

"Children," said the superintendent, "this picture shows Lot and his family. He was told to take his wife and two daughters and flee out of Sodom. Now, has any one a question to ask before we proceed to study the lesson?" "Yes," said a little tot. "Where is the flea?"—Selected.

Sure Relief



BELL-ANS FOR INDIGESTION

Nam "Bayer" on Genuine



"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Family tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer" packages. Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.



Doctor Cupid

That love sometimes cures disease is a fact that has been called to the attention of the public by a prominent physician. Love is not, however, the cure for all women. Many a woman is nervous and irritable feels dragged down and worn out for no reason that she can think of.

Doctor Pierce's Favorite Prescription gives new life and new strength to weak, worn-out, run-down women. "Favorite Prescription" makes weak women strong and sick women well. It is now sold by all druggists in the United States in tablets as well as liquid form.

SELMA ALA—"When one of my daughters was developing into womanhood, she suffered terribly at times. I was becoming quite worried about her when Doctor Pierce's Favorite Prescription was recommended to me. Two bottles of the 'Prescription' brought her through a very good condition and gave wonderful relief. I never hesitate to recommend this medicine to all girls who suffer, for it is splendid."—MRS. AMANDA HENDRIX, 1318 La Grande Street.

WINTERSMITH'S
W. CHILL TONIC

Sold For 50 Years For MALARIA, CHILLS AND FEVER.
It's the Fine General Strengthening Tonic. At All Drug Stores.

MR. J. BERRY SMITH

It was the pleasure of the writer to know very intimately Mr. J. Berry Smith of Mt. Olive, Mississippi, who was a farmer, a gospel singer and a consecrated Christian.

Mr. Smith was a member of Mt. Zion Church and one of the best Christian young men that it was ever my privilege to associate with. His influence in gospel singing and Christian work will continue for years to come.

The writer owes much to Brother Smith for the help he rendered him in his preparation to preach and his instruction in singing the gospel, for which he has ever been grateful to God and to this friend.

And yet, even though we loved him so much, God saw fit to call Brother Smith home on July 5, 1920. There is a father and mother, a wife and one little son, and two brothers left whose hearts are sad because of his going, besides a host of friends everywhere. But we realize our loss is his eternal gain.

Our heartfelt sympathy is extended his loved ones and we pray God's richest blessings on them.

Written by a true friend who loved him dearly.

L. S. COLE

Seminary Hill, Texas.

NEW SHILOH, CARROLL COUNTY.

Pro. G. O. Parker did the preaching New Shiloh the second week in July. We ran till Friday morning. The church was greatly stimulated and showed their appreciation and interest by filling up the house almost every service, though rain interfered somewhat.

Bro. Parker is a strong and earnest gospel preacher and the entire community was greatly benefited. There were no additions.

W. B. HAYNIE.

CHAPEL HILL.

The pastor did his own preaching at the request of the church. We began on Sunday, July 25, and closed Thursday night, July 29th. We had good crowds and the interest was good. God greatly blessed us and five people professed faith in Christ, four of them were members of other denominations, but said they were lost and had accepted Christ at this time. We received one for baptism. The meeting was well attended and seemed a blessing to this little church of only 30 members, as well as to the whole community.

W. B. HAYNIE.

PUCKETT, CLEAR CREEK CHURCH.

I took charge of this church in January. They had about 125 members on the "roll" but not so many on the "benches." We have received some members by letter and a great number of the members have reconsecrated themselves to God's work in that community.

My brother, W. R. Haynie, went with me from a meeting the third week in July. After a few days of earnest preaching the spirit of God got hold of the hearts of pastor and people and we realize the greatness of the opportunity. Great crowds came. God

blessed the preaching of His word which was preached with great earnestness and faithfulness.

There were 4 professions of faith, 3 received by letter and two for baptism. The Lord was with us in a great visitation and great good was done and one by restoration. Five subscriptions to the Baptist Record were secured.

W. B. HAYNIE, Pastor.

RESULTS OF RECENT MEETING

Providence church, Calhoun county, had a splendid meeting. Bro. R. A. Kimbrough did some fine preaching and the people received it gladly. We received four by profession of faith, and two restored and one by letter. The church voted to build a new house. They voted to ask for a letter of dismission from the Trinity Association to go to the Calhoun Association. They changed the name of the church by adding New to Providence. They also said that they should raise the pastor's salary fifty per cent. The church is in much better spiritual condition than in many a day. They raised \$46.34 for Bro. Kimbrough and asked him to come back next year. On last month we sent in ten subscriptions to the Record.

Pray for the meeting at Derma which is in progress now with Bro. N. R. Stone after the devil with all his power. He is showing up his works and the followers which has gotten into the churches.

May the Lord's rich blessings rest on all of our meetings this year.

S. H. SHEPHERD.

ABOUT THE ORPHANAGE

I notice from some letters that I have read that some brethren are a little confused about Brother Patton's seeming appeal for the Orphanage that came out in the last Gem. I wish you would assure the brethren again that there is to be no appeal for the Orphanage—that we are looking to the Campaign managers to take care of the Orphanage along with all the other objects fostered by our denomination.

Brother Patton is a great believer in the monthly contribution plan to the Orphanage, and urges it as a matter of training to the young. Some Sunday schools still continue their monthly offering to the Orphanage, but this is entirely understood to be separate and apart and in no way included in the subscription to the 75 Million Campaign. This is a voluntary offering on the part of these Sunday schools and we want all the brethren everywhere to understand it so and that there is no appeal for individuals, or Sunday schools to make special contributions unless they desire to do so out of special interest for the Orphanage, or as a matter of training for the young people. The Orphanage management is anxious for the spirit of the 75 Million Campaign to be carried out.

With best wishes for all concerned, I am,

Yours truly,

J. R. CARTER.

Superintendent of Orphanage

Bad Colds

Can be "nipped in the bud" if you will, right at the start.

RAMON'S LIVER PILLS

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store—Try
CAPUDINE
BY DOSE AND IN BOTTLES—10¢, 30¢ & 60¢.

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try It! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whiter, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

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Medicinal virtues retained
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It used to be an awful task
to make ice cream. Did you
ever try it?

Now you will find it easy
enough if you use

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Ice Cream
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Stir one package into a quart
of milk and freeze it—there
is absolutely nothing else to do
—and you have two quarts of
delicious ice cream at a cost
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Five kinds:
Vanilla,
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Lemon,
Chocolate,
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**LETTER FROM A BAPTIST
CHOCTAW**

I, Willie Morris Solomon, Mississippi Choctaw, am living 36 of age at this day and will say that I am glad that I have come to mine with Christ to keep his commandments, so I am going to say that I have went to school one and one half months in my life, but there was a white whose name was Jim Smith that he was a great man to speaker and he Baptist, his membership was Beulah church located in Newton county, Miss., that he teach me how to become good boy, so I fast tuck his advised and try to learn to do well, but I got to be a bigger boy and saw the Choctaw Indian were having a big time having a ball game and dance so I got to going to those ball game and dance and I did forgot the advised that was gaving to me by J. W. Smith but God has shod me that I was doing rong for there was seven of us in family but God take five of them away and to day only two of us living, I and my sister only two living and so then that me remember the advise was gaving to me once in time so I am today not having anything to do with old Chactaw ways, I praying to the Lord to forgive me of all I sin and help me to do good. Amen.

MRS. SALLIE BAYLESS

Whereas, it has pleased God in His wisdom to remove from this world with its troubles and carry to her Heavenly Home, our beloved sister in Christ, Mrs. Sallie Bayless, and whereas she was loved and respected by all with whom she came in contact for her sterling Christian character therefore be it resolved by the W. M. U. of the Bay Springs Baptist church of which she was a faithful member that we bow in submission to the will of Him who makes no mistakes, though we mourn her departure but not those who have no hope.

Be it further resolved that we take this method of expressing our heartfelt sympathy for her loved ones,

Be it further resolved that a copy of these resolutions be mailed to the family, one to the Baptist Record for publication and one spread on the mites of our W. M. U.

Respectfully submitted,
Mrs. T. J. Miley,
Mrs. Dan Denson, Comm.

**A GLORIOUS REVIVAL AT
SALTILLO**

The Lord was exceedingly good to us in our meeting at Saltillo, Miss. We began the meeting Sunday, July 18th, and closed Sunday morning, July 25th, at the water's edge. Dr. T. A. J. Beasley of Newton, Miss. did the preaching and Bro. H. C. Cox, one of Bro. Beasley's teachers in Clarke College, led the singing. The preaching and singing were as good as any people ever heard. The Spirit's presence and power were manifested from the very first service on throughout the meeting. In all we had 38 additions to the church, 28 by experience of grace and baptism and 10 by letter. One remarkable feature of the meeting was that all who professed faith in

Chr'ist joined the church and followed our Lord in baptism.

We were enabled to do some good work in organization, organized a Sunbeam Band, Senior and Junior B. Y. P. U. and some additional classes in the Sunday school. And what is more we secured 15 subscriptions to the Baptist Record.

Will the many Baptists of our good state rejoice with us and pray that we may follow up the victory which God gave us and make the meeting live on in power for our gracious Lord?

Yours in the Lord,

HARVEY GRAY

MT. VERNON MEETING

Our meeting at Mt. Vernon began on the third Sunday of this month. Bro. Terry of Kentwood, La., preached twice every day, closing on Thursday afternoon. Then the pastor and church met on Friday morning at the river and baptized 17 fine young people, and then went to the house and had preaching and observed the Lord's Supper.

The meeting was well attended, though it rained every day.

Bro. Terry is a strong gospel preacher, and helped the church as well as led sinners to Christ.

We arranged to make Wednesday Denominational Day, so Wednesday morning was given to the following program.

J. S. McCoy spoke on S. S. work.

Rev. E. M. Stewart spoke on B. Y. P. U. work.

Miss Lizzie McCoy read a paper on W. M. U. work.

The pastor, B. A. McCullough, spoke on the Record.

Bro. Terry spoke on Pastor's Support, the Record, and other things. A fine speech and then closed with an appeal to the unsaved. There came forward six young people, and asked for baptism.

Other visible results of the meetings were one by letter and 10 subscribers for the Record.

Tell the brethren that they need not to be afraid to have Denominational day in the meetings.

B. A. McCULLOUGH.

Dr. J. M. Carroll related on Sunday night an incident said to have occurred at Navasota some forty years ago.

A visiting minister was proceeding to examine the children of a Sunday school as to their general knowledge of Bible characters, and began:

"Who was the first man?"

"Adam," they all answered in chorus.

"Who was the first woman?"

"Eve," they all shouted.

"Who was the meekest man?"

"Moses."

"Who was the meekest woman?"

Every one was silent, the children looked blankly at each other, but none could answer. Finally a little hand went up, and the preacher looking at the little fellow, said:

"Well, my little man, who was she?"

"There wasn't any," confidently asserted the boy.—Christian Commonwealth.

Lady. "Is that a pedigreed dog?"

Dealer. "Pedigreed! Why, if the dog could talk, he wouldn't speak to either of us!"—Everybody's Magazine.

PALMER'S
"BLOOD-SUCCESS"
Tablets

A tonic laxative containing iron in organic form for regulating the digestive organs and building robust health with pure, iron-strong red blood. 25c a box.

For eczema, liver spots, and other itching skin eruptions use "Skin Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.

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AGAINST CALOMEL**

Mr. Dodson, the "Liver Tone"
Man, Responsible for Change
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Every druggist in town has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it." Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle doesn't cost very much but if it fails to give easy relief in every case of liver sluggishness and constipation, just ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach, or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day.

Keep Stomach and Bowels Right

By giving baby the harmless, purely vegetable, infants' and children's regulator.

MRS. WINSLOW'S SYRUP

brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.

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B. Y. P. U. DEPARTMENT

Auber J. Wilds, Field Secy.,
Oxford, Miss.

"We Study That We May Serve."

DIGEST OF REPORTS.

The following Unions are on the Honor Roll for second quarter:

Seniors—Popeo, Baptist Orphanage, Pontotoc, Columbia, First Vicksburg, Longview Union, Panola Co., Bethlehem, Montgomery County.

Juniors—Aberdeen, Baptist Orphanage, Oxford, Blue Mountain, Columbia No. 1, West Laurel, Pontotoc, Brookhaven, First Laurel, Hickory.

The following are 100% givers, that means every member of the church helps support the pastor and 75 Million Campaign.

South Side Meridian Seniors, Yazoo City Juniors, Hickory Juniors, Union Panola Co. Seniors, First Laurel Juniors, Columbia Juniors No. 2, Como Juniors, Tupelo Seniors, Pontotoc Seniors, Pontotoc Juniors, Baptist Orphanage Seniors, Brookhaven Juniors, Newton Seniors, First Jackson Juniors, Sardis Juniors.

The following are 100% in daily Bible readings: Baptist Orphanage Seniors, Brookhaven Juniors.

Longview Seniors reports 100% in attendance.

Brookhaven Juniors reports 343 visits and bouquets to the sick.

Many Unions have sent in their reports, thanks to the faithful secretaries.

The little playlet "To Die or Not to Die," is being used by many B. Y. P. U. and as a result they are not dying this summer. You will find the playlet in this quarter's Senior Quarterly.

We cannot give a detailed report of the Assemblies, but they were both most successful in every respect. Although the attendance was larger than usual we think of so many others that missed the blessing. We want to begin now and plan for next year. The Assemblies will be the second and third weeks in July. Just the time of year when you need an uplift, a boost and encouragement. Get the Assembly spirit and plan now to go next year.

PIKE COUNTY.

Last Sunday, July 25, the first meeting of the Pike County B. Y. P. U. Convention was held with the Summit church. There were six churches represented, with a goodly number of delegates and the program was interesting and helpful. Besides the Pike County young people that were on the program, our State Secretary, Mr. Wilds, and Miss Afford of the Senior Union of Brookhaven were with us and served on the program. The following officers were elected: For president Mr. Ben D. Ratcliff, Summit; Vice-president, Mr. Gordon Hamilton, East McComb; Sec. Treas., Miss Mattie D. Sinclair, First Church, McComb. The time for the next meeting was set for August 4th, Sunday and Saturday before and the place Magnolia.

After adjournment, Mr. Kenner, Superintendent of the Pike County A. H. S., furnished transportation to all who would go out to visit the school, quite a number went and enjoyed very

much the visit. We enjoyed the car ride out there and back, the boat ride while out there, and especially did we enjoy the delicious cake and punch served by Mrs. Kenner.

It was a great day and Pike County expects to be the banner B. Y. P. U. county of Mississippi.

Jones County B. Y. P. U. Convention meets the first Sunday in September with the Bethlehem church. Every Jones County Baptist expected to be there.

Be sure that your church clerk gets a record of your B. Y. P. U. in the church letter to the association. He may not do it unless you give him the information. Ask him for the letter and fill it in for him or be sure he puts it in.

Urge the clerk of the association to tabulate the B. Y. P. U. statistics of the association. Do it now!

The book "Training in the Baptist Spirit" will help you in the program for Aug. 15. Sevent aBptist Fundamentals.

LAUREL CITY UNION.

At the last monthly meeting of the Laurel City B. Y. P. U. new officers were elected. Ed. D. Hurst, president; Horace Headrick, Vice-president; Miss Jessie Bush, Sec.; Mr. Harry Smallwood, Field Worker.

After the business session a program was rendered by West Laurel Senior Union members, in the form of a debate. Subject: "Resolved that Regular Work is More Beneficial to a B. Y. P. U. than Other 'Special Work'." Affirmative, Miss Selma Rhodess, Mr. Oscar Davis, Curtie Hall. Negative, Mr. Horace Headrick, Mr. Arthur Moody, Mr. John Flood. The negative side won the debate. The entire congregation acting as judges. After the debate delicious ice cream was served by the social committee of the First Church Senior B. Y. P. U. and at 10 p. m. all were bid "Good night." Just before the "Good Night" games were played, such as sack bursting, etc. Mr. Floyd Collins of Kingston Senior Union, but leader of the Kingston Juniors, keeping all the crowd laughing with his wits, pranks and sayings. This meeting was held at the First Baptist Church, next meeting to be held at West Laurel Baptist Church, First Church Seniors rendering the program.

School Superintendent (cross-questioning the terrified class): "And now I want you boys to tell me who wrote 'Hamlet.'"

Frightened Boy: "P-p-please, sir, it—it wasn't me."

That same evening the superintendent was talking to his host, the squire of the village. The superintendent said:

"Most amusing thing happened today. I was questioning the class over at the school, and I asked a boy who wrote 'Hamlet.' He answered tearfully, 'P-p-please, sir, it wasn't me.'"

After loud and prolonged laughter,

the squire said:

"That's pretty good, and I suppose the little rascal had done it all the time!"—Evangelical Companion.

The world-famed tenor, Enrico Caruso, was touring in the rural districts of New York when his car broke down. He stopped in a near-by farmhouse to get a drink of water. The farmer became chatty and finally asked his name. When he told the old man that it was Caruso he leaped to his feet. "Little did I think that I'd ever see a man like you in this here humble kitchen, sir," he exclaimed! "Caruso, the great traveler! Robinson Caruso!"—Ex.

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To make it soft, fluffy and free from dandruff use

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ART GLASS

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BUDGET SUPPLIES

We have on hand Contribution Envelopes and Treasurers' Record Books for fourth time churches which we will sell in outfits as follows:

Outfit A.—Consisting of fifty sets single envelopes, twelve envelopes to the set and one Monthly Church Treasurer's Record Book, per outfit\$2.05

Outfit B.—Consisting of seventy-five sets single envelopes, twelve envelopes to set, and one Monthly Church Treasurer's Record Book, per outfit.....\$2.95

Outfit C.—Consisting of one hundred sets single envelopes, twelve envelopes to the set, and one Monthly Church Treasurer's Record Books, per outfit\$3.89

Note—If only envelopes are desired deduct thirty cents for price of Record Book. Envelopes cannot be sold except in packages of fifty sets, seventy-five sets, or one hundred sets.

MISSISSIPPI COLLEGE

Next Session Opens Sept. 15

With the Strongest Faculty
in all it's History

The following new men have been added since commencement: MR. M. CUPERO, one of the greatest musicians in the country, formerly connected with Sousa's famous band, will be the leader of our band.

MR. STANLEY ROBINSON, of Colgate University, who has coached at Miss. A. & M. for several years will be director of athletics.

PROF. WOOD, B. S., Mercer, A. M. Vanderbilt, formerly Professor of Chemistry, Tennessee Normal and for three years Professor of Chemistry in Texas A. & M. will be in charge of Inorganic Chemistry.

The Professorship of English and Modern Language will be filled within a few weeks.

New light and water plant is being installed.

Conditions were never finer for a great session

Write for catalogue,

J. W. PROVINE, PRESIDENT
Clinton, Miss.

Mississippi Womans' College

NEXT SESSION OPENS

WEDNESDAY, SEPTEMBER 15th, 1920

Room fee of \$12.50 reserves room in either Love Cottage, Ross Hall or the two new fireproof dormitories. In Ross Hall, which is on the industrial and cooperative plan, board for the present session cost only \$14.00 per month.

Do not delay, for over 160 girls were refused for lack of room this year.

The Woman's College is the fastest growing school in the State.

If the Baptists would give the dormitory room it would enroll one thousand girls in three years. Present session enrollment 475.

It is one of the most practical and progressive schools in the South. Its courses are designed to meet present day needs, not those of fifty years ago.

It is one of the best equipped schools in the South. Its beautiful administration building, dining hall and dormitories have no superior in this State. Its faculty is the best that can be secured.

It is untouched by political influence. It is the only Baptist school for women in a circular territory whose diameter is 300 miles.

Norfield, Miss., May 19, 1920.

Dr. J. L. Johnson, Hattiesburg, Miss.

Dear Dr. Johnson:

You will be surprised, no doubt, to hear from me, but I felt as if I just had to write you and tell you what I think of the Woman's College and what it has done for my little girl. I haven't the words to express my appreciation for what you have done for her and the interest you have shown in many ways. I feel that God was certainly leading me when I placed her in your hands.

I wish every mother in the state could know of the work you and your noble faculty are doing at the college. I am singing its praises in the little town of Norfield and feel that if I could influence other girls to go there I would be doing a great work for my Lord and Master.

I feel that the one year in Hattiesburg has meant more to Bertha than any year in her whole life. I know the time and money were well spent. I am so pleased with her progress that I just had to tell you of it. If at any time I can be of use to you in advancing the interests of the college, call on me. I am,

Yours sincerely,

(Copy)

MRS. W. C. GREENWOOD.

It is a school whose first object is Christian growth and development. The Southern Baptist Sunday School Board at Nashville says the Woman's College did more Sunday School Normal work last session than any other school in the South. Its graduates get State license.

All Freshmen entering with 14 Carnegie units get Home Science free. William Lyon Thickstun, noted composer and musician, is head of the Music Department. Mrs. Kate Downs P'Pool begins her sixth year in Expression Department.

For beautiful new catalogue address

J. L. JOHNSON,

Station B,

Hattiesburg, Miss.

MARINE HOSPITAL

Since leaving the state of Mississippi, on the Mississippi A. & M. College some six weeks ago for the purpose of coming to the U. S. Marine Hospital for the treatment which was necessary in order that I may be able to keep up with my work as a student, and since it will no doubt be of interest to some of my friends to know where I am and how I am getting along, I will make an attempt to write a short letter to the Baptist Record and tell you how I am getting along. Will say it makes me happy to know I have made such wonderful improvement since coming to the U. S. Marine Hospital for the treatment I have been needing so long; and it makes me happy to tell my friends through the Baptist Record that I feel very much indebted to the government of the United States for what she has been doing for me, but will say I am due Christ all the praise for what is being done for me at this time. I feel very grateful for the kind remembrance of me by my Christian friends, and had it not been for the prayers that have been made in my behalf I could only think of my condition being a hopeless one. It is surprising to think of how well I have held up in the afflictions I have been suffering so long, and it is gratifying to know what God will do for those who will trust him.

No doubt some folks would like to know what kind of a place the U. S. Marine Hospital is, so I will make an attempt to give a brief description of it. Will begin by saying that there is room for improvement on the ways in which the affairs of the hospital are conducted, but will say the complaints which are made against it are not so great as many would have you believe they are. There are patients here at all times who have no regard for the rules and regulations of the hospital, and these are the ones who cause the good ones to suffer for some strict rules which are imposed on all just because there are always a few who do not regard the rules. So, these are the reasons why the U. S. Marine Hospital has such a hard name.

There is no need for me to say anything about the kind of company I have to deal with sometimes, as we all can have some idea about these things where you have a chance to be in the presence of all kinds of people. Sometimes I have a chance to talk with some one who loves to talk on a casual conversation, but the kind which are to the reverse can be heard many times. So, I will not try to give more light on this matter, but I hope these words will cause some Christian to pray for the unsaved boys in the U. S. Marine Hospital, and that you will think of the few who have all these unpleasant experiences to endure.

I am trusting that it will be God's will for me to be soon back in school again, and I am asking that my friends continue to pray for me, as I feel the great need of God's help as I have never needed it before.

Thanking you and all for a kind remembrance of me, and trusting that the readers of the Baptist Record will do a great work for the cause of Christ in the state of Miss-

issippi, and that it might be God's will for me to be with my friends at Starkville and the Miss. A. & M. College real soon.

I am yours for the cause of Christ,
RODDIE W. DOUGHTY

BATEMAN AND RUSHING AT EUPORA

The Baptist church at Eupora has just passed through one of the best revivals that it has ever been our pleasure to enjoy. Dr. Bateman of the First Church, Meridian, and Prof. Rushing of the Home Board were with us and did some very fine work.

Dr. Bateman stands without a rival as a pastor-evangelist. I have known him and his work for the past ten years and speak from observation and experience. He is one of the most eloquent preachers in the Southern pulpit, regardless of denomination. While his messages are of a highly cultured nature, yet they are so simple that a child can take them in. The people came in great crowds for miles around until our large building was over crowded beyond its capacity. I regard Prof. Rushing the best evangelistic singer that I have ever known, neither of these gentlemen employed any of the modern day side-show methods to get the people to come; the old plea that "the old time gospel of Christ no longer draws people," was exploded beyond repair it does draw and it draws mightily where it is properly presented. On the streets, in the homes, in stores, shops and elsewhere these men were on their job looking for the unsaved and lining up those who had gone astray.

As a result of our meeting fourteen were added to the church by baptism and six by letter, and others have been coming in and will continue to do so for the revival continues still. We greatly enjoyed having these splendidly good brethren with us and hope to have them again.

W. E. FENDLEY

SENATOBIA

The Baptist church of this city has just concluded a most gracious meeting. The preaching services were conducted by the pastor, Rev. J. R. Nutt, while the song services were led by Singer W. A. Stewart, of Pittsburgh, Texas. The meeting lasted only ten days, but the interest therein was manifest from the beginning and continued throughout, increasing with each succeeding service. Brother Nutt preached, as usual, some splendid gospel sermons and as a result the membership has been greatly revived and the entire community blessed. While there were only six or seven accessions to the church, yet the seed sown by this good man will undoubtedly bring a great harvest for the Master later on.

Brother Nutt, while a native of Mississippi, has only recently come to us from Belton, Texas, where he has been pastor for the past five years. He has greatly endeared himself already to the people of Senatobia and the cause of Christ will unquestionably go forward in a mighty manner under his efficient leadership. Bro. Nutt will begin a ten days

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Individual attention, intensive and thorough, which develops mental power. Night study under supervision of teacher. Military training which produces alertness, secures obedience, promotes health. House mother for small boys. Teachers live with boys. Modern steam-heated dormitory. Play ground and athletic field. Cigarettes and tobacco prohibited. No hazing. Highly commended by patrons and colleges. For further information write, J. M. STARK, Birmingham, Ala.

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meeting at Looxahoma, a splendid country church about six miles east of this city, on Thursday evening.

With best wishes, I am,

Yours very truly,

CHAS. H. MOFFAT

Jane Addams was crossing the ocean once and, having been ill herself, started to sympathize with an Irishman in the second cabin, who apparently was having a very active time.

Laying her hand gently on the Irishman's shoulder, Miss Adams cried: "I am very sorry you are so ill, my good man. Your stomach is only weak, that's all."

"Wake stummick nawthin," answered the Irishman. "Oim throwin' as fur as eny man on this side of the ship, mum."

The prize for optimism must be awarded to a resident of one of the recently flooded suburbs of Erie. An old man was sitting on the roof of his

house during the flood, watching the waters rise, when a neighbor, who possessed a boat, rowed across to him.

"Hallo, John," he said, "have all your fowls been washed away this morning?"

"Yes, but the ducks can swim."

"Is your corn under the water?"

"Well, they said the crop would be a failure anyhow."

"I see the flood has reached above your windows."

"That's all right. Them winders needed washin'."—Selected.

Fred, being from the city, had never seen a cow. Walking across the field, he saw a cow, and asked: "Grandpa, what is that?"

"A cow."

"What's them things on her head?"

"Horns."

Just then the cow mooed long and loud. "Grandpa, which horn did she blow then?" asked Fred.—Ex.

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BROTHER

Tobacco is a foolish, expensive habit which can be easily, inexpensively overcome with pleasant root. Fine for stomach troubles. Just send address. C. T. Stokes, Mohawk, Fla.

GET A GOOD GRIP ON HEALTH

Look out for unnatural weakness that indicate thinning of the blood and lack of power. It means that your bodily organs are starving for want of good nourishment; that the red corpuscles are fewer, unequal to demands of health. Hood's Sarsaparilla increases strength of the delicate and nervous, restores red corpuscles, makes the blood carry health to every part, creates an appetite.

If you need a good cathartic medicine, Hood's Pills will satisfy.

Worked Like "A Charm" In Africa

Sweet Dreams Given a Try Out in Africa Against Ravages of Mosquitoes—"Worked Like a Charm."

The president of a big New Orleans college made a trip to Africa to do some research work. He knew he was entering a country that suffered terribly from the ravages of mosquitoes. So naturally into one of his cases he slipped four bottles of Sweet Dreams. "And in Africa," he wrote us, "Sweet Dreams worked like a charm." The efficiency of this great mosquito remedy is winning for it thousands of new friends every night. When mosquitoes are troublesome, try Sweet Dreams. No offensive odor. No stains.

PAUL AND THE WOMEN.

Please allow me space in your valuable columns to defend the Apostle Paul, under the caption "At last," in the Record, July 22, signed Biblical Recorder, in regard to Paul's teaching concerning women preaching, praying, teaching, etc., in public, with reluctance he sends Paul to the "scrap heap" quoting from the Rochester Seminary that Paul didn't "mean what he said." Then brings out some of the apostles deep sound doctrine and asks shall we believe it. Yes, my good brother, believe every word of it. Just notice who he is talking to and what he is talking about and it all becomes clear, when he speaks of salvation by grace he is teaching sinners that they can't save themselves; when he says believe on the Lord and Savior Jesus Christ and thou shalt be saved, he is teaching sinners how to obtain that grace.

When he says its a shame for women to take part in public worship, he is talking to heathen people about heathen laws and customs and as a matter of fact it is a shame for women to take part in public worship among heathens and always will be. History teaches us that women are slaves to heathen men from time immemorial. I would just here admonish the ladies to "keep silent and ask your husbands" lest the heathen present be offended.

But when you are among a regenerated, at least civilized ministers and church of God they have no such laws or customs and you have as much right to preach, pray, sing and teach in public as any one that is saved by grace.

J. W. GRANTHAM,
Weathersby, Miss.

REVIVAL AT BEHSAIDA

Our meeting closed Friday, 23rd, the pastor had to his help Bro. Luther Wages from Carbon Hill, Alabama. Brother Wages met with us on Monday night, preaching the rest of the time. At the conclusion of the meeting eight are awaiting baptism and two by letter. The meeting was well attended from start to close although it rained every day. We can give our pastor, Brother J. F. Mitchell the praise for such good help as Brother Wages. The church and neighborhood were highly pleased with his preaching. We feel that much good was done, our people seemed to be much encouraged.

E. J. RODGERS

PRAYING IN PRISON

Dear Record: As I often think of the incidents and reminiscences of the Civil War of the early '60's and the time and occasion that induces me to write on the subject headed "The Power of Prayer," our army under Generals Pemberton and Loring were in position for battle at Bakers Creek, Hinds County, on the 16th of May, 1863, and the maneuvering of the enemy and that of the Confederates made hot times in the evening; and late in the evening General Featherston took the company to which I belonged and putting in a skirmish line deployed against the enemy, our company

numbered about 60 men and from

some cause or other, actually held the enemy back until Loring's division could get out through a gap that happened to be open in the enemy's lines. It was a desperate effort, and it looked just like facing death, the enemy captured four thousand of rebs that evening and the next morning, and three of our company were captured while trying to escape, of which I was one of the prisoners. We were carried to Fort Delaware in Delaware Bay, and our prison life was anything but pleasant and we were guarded by the 5th Delaware regiment mostly Germans, and I'm here to tell you that they were terrible men. There was soon a little prayer meeting started up among our prisoners, and every evening at 4 p. m. we would assemble at a certain place on the parapet on the west side of the prison the usual singing would announce the beginning of the prayer meeting. And there were only three men of all that four thousand that could make a talk and lead in prayer, and about one or two hundred seemed to care anything about it enough to attend. The east side prisoners didn't seem to care anything about it, only their curiosity would cause a few of them to come over sometimes but they didn't think it amounted to anything at all, and Christian men were very scarce in that prison, and it seemed that a great deal of unkindness was practiced, and the Federal sergeants would have to command peace sometimes. I was not able to talk and lead in prayer but I was a Christian and attended regular, and I remember the prayers would be made something like this: "Oh, God, our Father wilt thou deliver us from this prison, that we might return to our homes and loved ones and we pray Thy blessing that we may not die here in this strange place to be buried in this strange land, a large death rate is now in this prison and we pray Thee that we might be spared to live better lives for Thee and Thy cause."

Now I want to show you what our little prayer meeting amounted to. Every prisoner was paroled and all of us on the west side were ordered to be ready to march out by 9 o'clock a. m. "tomorrow morning" as a large ship was in readiness to take us around into the Chesapeake Bay and up the James river to City Point and there turned over to our authorities. We were delivered about 1st of July 1863, the rest of the prisoners that were on the east side remained with the promise to be sent home the next week, but they were left there for two years. A great many of that number died in that prison gloom and were buried on the New Jersey shore, a most desolate and melancholy spot that I ever saw.

I reckon very few are now living to remember the goodness of our Father in heaven to answer our heart felt prayers. I am very old and I think about 12 of my company are yet living. I was a member of Co. A, 22nd Miss. regiment and if this writing happens to fall into the hands of an old Delaware prisoner, especially one of the west side prisoners of that barracks, I'd like to hear from him.

D. S. SUTTON.
Nola, Lawrence County, Miss.

PLEASANT GROVE.

I began my meeting at Pleasant Grove, Wayne county, Saturday, July 24th. Monday evening our state coupourteur, L. E. Lightsey, came to my assistance and did some excellent work and preached some real gospel sermons. The congregations continued to increase until our church was filled to overflow, the interest was good throughout the meeting. As a result of the meeting I baptized into the fellowship five excellent young men six excellent young ladies; a B. Y. P. U. was organized with over thirty members. Steps were taken to enlarge and improve the house of worship, and I received a unanimous call to supply them for another year. To God be all the praise.

Yours in the work.

P. G. HARRIS.

"Now, who was it that was not glad when the prodigal boy came home?" asked the teacher.

"The calf," cried one of the pupils.



R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

Not Equipment But the Man Makes the Difference

Every great school, college or university has been built around the personality of some one man. The educated men of America who have accomplished great things and who stand well in professions look back on their college training and attribute much of their accomplishments to the dominating personality of the school in which they were educated. The dominating personality of Morgan School is that of Professor R. K. Morgan. His influence for good and better things does much toward the moulding of morals and stimulating of broader ideals in the students who are so fortunate as to attend Morgan School. Mr. Morgan has devoted his life to the training of boys.

The thoughtful, considerate parent feels that the school to which he sends his son must be equipped and its faculty chosen with the primary end of training the boy to become a man—to teach true Christian faith, to develop manly independence and self confidence, to inspire high ideals of life and service, to strengthen and develop mind and body alike.

Such an institution is the Morgan School, which has been built up around the Christian character and wholesome, inspiring personality of Robert K. Morgan, who has been principal for 26 years.

A postal card to Mr. L. I. Mills, secretary Morgan School, Petersburg, Tenn., will bring you a catalogue and full information about this school.

The Orphanage Gem

We are not getting out the Gem this month on account of being under quarantine. I suppose that by this time everybody knows that we have had smallpox at the Baptist Orphanage for the last three weeks and I am glad to say we have suffered no special inconvenience except the quarantine regulations and the additional expense of coping with the situation.

Immediately upon it being discovered that we had smallpox we isolated the sick ones and secured the best nurse to be found, had everybody connected with the Home vaccinated, and have provided every comfort for the sick ones and protection for the well ones.

We have had about a dozen cases in all, but only two cases that were at all bad. If there are no new developments we will be ready to raise the quarantine by the time you read this. It has been a time of great anxiety to the management but we are glad that it is no worse. This freedom will have a new meaning after this trial at the Orphanage.

Our work has gone forward as usual. We have a good crop and Bro. Cook and the boys are about through with their work till gathering time. If we could get out we would hunt some good wood timber somewhere and be getting out some wood.

You know we are paying \$5 to \$7 dollars a cord of firewood. I wish four or five communities would get a good spell on them and get us out a car each and ship it to us.

We are grateful to the Record for a page that through it we may reach as many of our subscribers as possible since we are not getting out an issue this month. We were afraid it might not be perfectly safe to mail the Gem out from our home and then we have but little time to work at it.

I think that those who read this page will let our Gem subscribers who do not read the Record know why we are not sending it out this month.

July 29 was little Margarette Dreyfus' birthday and she and her mother celebrated it by

giving a picnic at Livingston Park to the children of the Baptist, Methodist and Children's Home, about 400 in all. It was certainly a great time for the little folks. The children of the Baptist Orphanage were under quarantine and could not go to the park but the cake, ice cream and candy came in abundance to them all the same. This is celebrating by giving instead of receiving—a good way. I think none enjoyed the occasion more than little Margarette. We wish for her many happy birthdays.

The Family Reunion.

July 22 was a great day at the home of Mr. Madison Flowers, of near Vaiden, Miss. It was his 76th birthday and 56 of his children and friends gathered there for the day with their baskets and boxes and gave a generous spread under the large oak trees in the lawn. The old folks talked, the young folks capered and sang and dropped lumps of ice cream down each others back and had a good time generally, but no one enjoyed it more than did Bro. Flowers. There was seemingly only one regret, all of his children could not be there. Bro. Flowers is hale and stout and had made a good hand in the crop and seems good for many years yet. We wish for him many more happy birthdays.

Our New Baby.

On the 8th of July a new baby boy was born at the Orphanage, the son of Mr. and Mrs. Robert Lang. He cries and kicks just like a baby, and his father and mother think he is the greatest piece of machinery ever set in motion.

His name is John Robert Lang, after his father and Grandfather Cook, and he has the initials of his Granddaddy Carter.

That is a fine start for the little fellow. We feel that he is destined to be a great man.

Our protracted meeting starts the second Sunday in August.

We are all very sorry that our folks at the Orphanage cannot go as we fear the quarantine

will not be raised by that time as one or two more children have broken out. It will all be over some day, then I think we will take a vacation and go to see everybody.

We have received into the home this month four children and returned to parents and relatives two, and now have in the home 159.

The weather has been fine and we have our crop in good condition. It is growing beautifully and is good to look upon. Bro. Cook and the boys smile every time somebody says something nice about it.

We are all sad over the death of one of our mules. We had the doctor with her several times but all efforts failed and she died on the 28th of June. We had to buy another in her place.

Our cows are doing fine and giving us lots of good milk. We have a dozen nice heifers. We had them all tested and all were free from tubercular germs. We can sell off some of our older cows and have a nice bunch of young cows next year.

We had Sunshine Hawkes with us on the night of the 29th and he certainly is a bundle of sunshine. We would love to have him with us all the time. He is one of the ones that will never grow old.

Our good ladies are not sending us boxes of clothing like they used to. I am wondering if they have forgotten us. Our little children wear clothes just like they used to and right now we are shorter on clothing than we have been in ten years. There may be some reason for this. If so, that is all right. But if you just forgot, this is to remind you. Our finances are coming along nicely.

Suppose while you are canning your fruit, berries and vegetables you put up a few cans for the Orphanage. It is a great help to us in the winter and we can never put up enough for ourselves. We are hoping that we may be able this year to get our free cars and if so it will be an easy matter to send the fruit and vegetables to the Orphanage when the weather is cooler.

SOUTH MISSISSIPPI BAPTIST ASSEMBLY.

The South Mississippi Baptist Assembly convened in the Woman's College Administration building, Hattiesburg, Miss., July 18th and closed Friday evening at 10 o'clock.

The indefatigable Byrd presided and carried out the program on the dot. L. P. Leavell was sick and could not come. Dr. J. J. Wicker, Richmond, Va., and Dr. Allen Fort, Nashville, Tenn., did the preaching and it was the best I ever heard. Prof. E. O. Sellers, New Orleans, led the singing. Mr. A. W. Hoper, Winona Lake, Ind., played the piano and Miss Katherine Donald, Hattiesburg, accompanied on the violin and the music was grand. Miss Bessie of Poplarville sang solos.

The rain prevented the usual sunset services on the campus. Prof. Sellers led it one evening in front of the Administration Building, subject, "David," and made a hit; the other meetings were held in the auditorium. Miss Fannie May Keys of Brookhaven added to the pleasure of all in social meetings in the dining room of the frame building at five o'clock every afternoon.

There were nine classes 8:45 to 9:30 and 10:15 to 11:00 A. M. each class having one certain book to study. I was in Bro. Byrd's class studying "Winning to Christ" and enjoyed the study very much. I learned many of the requisites and how to meet needs and use of the Bible in winning souls to Christ. I never spent a more profitable

week in my life than the week spent at this Assembly.

Dr. J. L. Johnson came in from Battle Creek, Mich., proud of his physical examination record and was quite a booster for Battle Creek.

The attendance was double that of last year, crowding the dormitories besides those that staid with friends in Hattiesburg. The board and lodging at \$1.50 per day equaled that of an average hotel at \$2.00 to \$2.50.

Any preacher living within one hundred miles of Hattiesburg who missed this Assembly, lost a great opportunity. There was one minister there from Hammond, La.

That fine Christian business manager, M. P. L. Love, asked for \$1500.00 for defraying next year's Assembly's expenses and got more than he asked for. They propose to have a better program next year.

Brother and Sister Johnson have made a wonderful success of the institution. While President Johnson was away at Battle Creek some man gave him \$5,000, with which to put a fence around the campus. The campus in front of the two new fire-proof dormitories has been graded and sewerage put in. They use water and lights from the city.

I hope to see many of you at the Assembly next year.

W. H. PATTON.

The editor was last week for five days with Pastor Phillips in a meeting at Oakvale. It rained every day, but the work went on until eight had been received into the church, five of them by baptism. They have the Baptist Record going to every home. A missionary society has recently been organized and Miss O'Marra visited them during the meeting. The church showed appreciation of the pastor by adding \$100.00 to his salary and the budget was considerably increased.

Pastor N. A. Edmonds has been given a vacation of a month by his church at Picayune, which he is spending in revival meetings. His pulpit is being supplied by Bro. R. A. Langley, a ministerial student in Mississippi College, of whom the pastor speaks most highly.

In the revival meeting at Mission Hill Church the pastor, Rev. T. J. Moore, had as his assistant, Rev. J. G. Gilmore. The pastor was delighted with his helper and says that his preaching is the pure old gospel of grace boldly and forcefully presented. It is only a small afternoon service church, but there were eleven additions and the church much revived.

Those interested in the study of the last things can get from the Silver Publishing Company 1013 Bessemer Bldg., Pittsburg, Pa., a copy of a booklet entitled "The End of the Age" by McConkey, which is interesting and stimulating.